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# The Catholic Educational Review

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## THE EDUCATIONAL FUNCTION OF THE HOME

Education, we are told, is a process of adjustment. Under whatever aspect we consider it, this idea of adjustment to environment strikes us as the determining and dominant idea in education. Spencer's definition of the process as preparation for complete living is but another way of stating the same fact. Now there are, as we know, various agencies by which this adjustment is brought about. Some of these act without conscious direction and exercise their influence upon the human individual in much the same way as environment modifies the lower forms of life, both plant and animal. The adjustment thus attained is known as informal education; and in this sense man is educated "by all the sights and sounds, the joys and sorrows, which he encounters, by the character and behavior of his friends, the nature of his surroundings, the books he reads" (Fitch); in short, "by all the agents and powers of whatever kind that act on him from the cradle to the grave" (Payne).

Ordinarily the term education is restricted to the conscious process and connotes "whatever we do for ourselves and whatever is done for us by others for the express purpose of bringing us nearer to the perfection of our nature" (Mill). This, especially the latter phase—whatever is done for us by others—is what we understand by formal education, not forgetting the fact that the process is an active one largely dependent upon the personal effort of the individual to be educated. Now the agencies by which education in this sense of the term is controlled are five in number, viz., the home, the school,

industry or the vocation, the state, and the Church. Each and every one of these has a part to play in the task of bringing human nature to its perfection, each is a recognized factor in the process of adjustment, and the problem of education is to determine how each of these several agencies can best accomplish its duty in the sublime work of the education of man.

#### THE PLACE OF THE HOME

Among these agencies of formal education the home is first in the order of time and must always remain first in the order of importance. As far back in the annals of the human race as history carries us the home or family appears as the basic factor in the work of education. Among savage peoples, and long after the dawn of civilization, the home was the sole agency of formal education. The school was a much later development and was in reality an outgrowth of the home. In the bosom of the family the child was taught the rude elements of agriculture and industry, the traditions of his tribe and such ideas of religion and morality as his race had attained to. Among savage tribes the initiatory ceremonies assumed, to a certain extent, the functions of a formal educative agency; and in the case of civilized peoples, industry, in the form of guilds first and later the school, took up the work, but the home remained always, as it does today, the fundamental agency of formal education. "At all stages of educational history the family is the chief agency in the education of the young, and as such it ought never to be superseded" (Laurie).

This is according to the nature of things. The family by natural law is the basic unit of civilization. The state is, after all, but an organization of family groups; and, while it exists undoubtedly for the welfare of the individual, it exerts its influence upon him not directly but indirectly through the family. The Church likewise, as a society, is built upon the home. The Divine Founder of Christianity confirmed and reestablished, so to speak, the primitive organization of the family by restoring it to its pristine character of monogamy and raising the natural contract of marriage to the dignity of a sacrament, thereby giving grace to the married couple

that they may the more effectively cooperate with God in the procreation and training of children who are destined to be the adopted children of God. Industry and the school both, as we have said, are mere outgrowths of the home, and hence it is evident that among all the agencies of formal education the home is fundamental. Since this is true, and it does not seem open to question, we can readily see the error of those "who do not recognize family nurture as an essential educative influence but demand that children be removed from their parents at an early age and brought up in institutions provided for the care and training of infants" (Rosenkranz).

It is not our purpose here to discuss the relations which should exist between the home and the state; much less do we intend to argue about the inherent evils of the socialistic system that would destroy the essence of the family. Suffice it to say that the modern sociologist knows the limitations of the orphanage and the infant asylum, realizes the danger that the orphan is in of being "institutionalized," and endeavors to place him as soon as possible in a real home where foster parents will supply, as far as may be, the love and affection that he has been deprived of. Neither can we here do more than call attention to the dangers that threaten our modern home, and together with it our modern civilization, by reason of the spreading evil of divorce. These are all interesting topics, intimately related to the question of education, but the treatment of them belongs rather to the sociologist than to the educator. We shall instead take for granted the place of the home as defined by Christian moralists and educators alike and ask ourselves: What precisely is the function of the home in the process of adjusting the child to his environment which constitutes his education? In other words, What is the educational function of the home?

To answer this question it is only necessary to understand the bond that exists between the child and the home. The primary purpose of the family in the Divine Economy is the procreation and training of children; the parents are bound by the laws of nature and the law of God to sustain and educate the children born to them. "The right to be educated on the part of the children and the duty to educate on the part of

the parents are reciprocal" (Rosenkranz). This education extends to all phases of the child's development: physical, intellectual, moral and religious; and the wilful neglect of any phase of it is a grave crime on the part of the parents.

#### PHYSICAL TRAINING

In the first place, then, what should the home do in the matter of the physical training of the children? Not to enter into the delicate question of the right to be well born on the part of the child, it will be sufficient to call attention to the obligation of parents with regard to the physical well-being of their offspring. It is the duty of the parents to see to it that the child has sufficient nourishing food, that he is properly clothed, that he has the proper amount of fresh air, exercise and rest. These statements seem trite, yet a little observation will show that these simple laws of health are frequently violated in the case of the child. Nor is this neglect always attributable to poverty. Underfeeding may be due to poverty; improper feeding is due to ignorance, and one is almost as fatal as the other. The same holds true in the matter of clothing. As to fresh air, how many parents know the value of it? How many of them know anything about ventilation? How often are the children accustomed to sleep in rooms the windows of which are kept tightly closed day and night?

In many respects the industrial home of the past possessed advantages over the home of the present in the matter of providing opportunities for the physical development of the children. When practically everything that was required for the home was manufactured therein, when every child had a special task to perform, and when this work entailed an expenditure of muscular energy compatible with the age and development of the child there was no need to insist upon physical training as a thing apart. But nowadays all is changed. Industry has gone out of the home and into the shops, and the result has been, so far as physical education is concerned, that either the child has no opportunities whatever for manual labor suited to his age, as is the case in many

homes not only of the well-to-do but also of those in moderate circumstances, or he is obliged to toil long hours in the shop or factory at work that is exhausting and beyond his powers, as happens in the case of poor families that are constrained to make the children wage-earners long before their little bodies are fit to stand the strain that is put upon them. The evils of child labor are many and varied, but among them must be counted this, that it prevents the normal development of the child physically. Parents, therefore, should put off as long as possible the time when the child is to become a wage-earner, and when they cannot or will not defer it the state should step in and, without unduly usurping the authority of parents or making them objects of charity, provide the necessary help that will permit the children to remain at home.

Leaving aside this dark phase of child life, we may revert to the duty of parents in regard to the physical development of their offspring. The growing child must have chance to romp and play. He will do so naturally, and the parents' task here is merely to see that opportunity for play is not denied him. Later he may well be assigned certain tasks about the household which require him to use his muscles and which, if performed regularly, will contribute in some small way to his physical development and at the same time give him training in motor coordination. Such tasks, moreover, will serve to make the child realize that he is a part of the family; in other words, to socialize him.

#### INTELLECTUAL TRAINING

If physical training has largely gone out of the home through force of circumstances, intellectual training has frequently been banished deliberately therefrom by the parents who, with a mistaken idea of the purpose of the school, have saddled upon the shoulders of the teacher the whole burden of developing the mind of the child. There are some parents—and not always the ignorant and uneducated by any means—who feel that they have done their full duty by their children if they send them to school, forgetting that by the law of nature the responsibility of educating their offspring rests primarily upon them. The function of the school is to supplement, not to

supplant the home. The school can only build upon the foundation that is laid in the home; and if the intellectual development of the child during the period of infancy, the period of plasticity *par excellence*, has not been furthered under the parental roof, then has the teacher an almost impossible task.

Does this mean that parents must be teachers in the technical sense of the term? No; but it does mean that the parents, according to their ability, should provide the proper experiences for the mental development of the child. It means that parents should teach children how to use their senses, how to interpret what they see and hear, so that the world about them will have a meaning for their little minds. It means that they should teach the children how to speak correctly and insist upon their using proper forms of expression, keeping in mind here the all-powerful influence of example. It means, too, that they should exercise the children's power of imagery by reading for them stories suited to their age and requiring them to repeat what they have heard, thus giving them the all-necessary training in expression which is so essential in the development of the mind. Thus will the child's faculties gradually unfold and his further development in school be made possible.

Nor is the parents' task finished when the child is sent to school. It must be noted that the time spent in school is but a small fraction of the life of the child and is far too brief to provide for the adjustment to environment, physical and social, which must be made for him at this stage of his development. Far more hours are spent in the home or under the influence of the home. Parents, therefore, must cooperate with the school if the child is to make the proper progress. They must take a lively interest in the work of the child, giving him the necessary help with his school tasks, supplementing the efforts of the teacher, and by their attitude impress upon the mind of the child that they are working hand in hand with the teacher for his advancement and welfare. Only when the task of the teacher is thus sympathetically shared by the parents can the school hope to attain its purpose in the education of the child.



## MORAL TRAINING

*Pari passu* with the intellectual development of the child must go his moral and religious training; and here it is especially that we can appreciate the educational function of the home. These two phases of the child's training are in truth inseparable; for, whatever may be said to the contrary, there is no morality without religion; and, whatever arguments may be brought forward in favor of excluding religious instruction from the school, all are agreed that one of the principal duties of the home is to provide for the religious training of the child. For purposes of discussion we may consider the two separately and consider briefly what the home should do for the child in both these lines.

Moral training is the training of the will, and educators are unanimous in their opinion that this must be begun in the home and that no later influence will supply for the neglect of this all-important phase of the child's development on the part of the parents. The formation of the child's character must be started in the home, and only when the foundation is laid there will it be possible for the school and other educative agencies to erect the superstructure of Christian manhood. In the home the child must be taught the habits of personal cleanliness and decency. Here he must learn the fundamental lessons of obedience, respect, gratitude, sympathy, affection, truthfulness, honesty and negation of self. Here he must have impressed upon his mind the idea of responsibility and cooperation; he must be made to realize that he is a member of the family and that the well-being of the whole depends to a great extent upon the manner in which he acts his part. In this way he will be learning the lesson of self-reliance, and opportunities will be offered him for the development of his own individuality.

This is a large field—that of the child's character—and parents may well tremble at the task that lies before them. Let them remember, however, that the building of character is not the work of a day or a year. It is a gradual growth and, like other forms of growth, what it needs most is a proper

environment. If the atmosphere of the home is moral, if the child lives in the midst of virtue, if the example of the parents and the older members of the family is good, the child will, unconsciously at first and later consciously, adopt proper modes of activity. Not that there will be no need of direct instruction, correction of faults and punishment of offenses, but these will be reduced to a minimum if mutual love, affection and duty are the dominant factors in the life of the home.

#### RELIGIOUS TRAINING

Lastly comes the question of religious training which, in the Christian family, is the most important phase in the education of the child. If, as Spencer says, education is preparation for complete living, that preparation must be not only for the present life but also for the life to come; and the child must be adjusted to God, who is the beginning and end of his being. This adjustment must be kept in the foreground in all stages of man's education; it cannot be ignored by school or state any more than by Church or home. Our question, however, is the specific duty of the home in the matter of religious instruction.

In this regard the principles are clear enough. Children are the gifts of God, they are heirs to the Kingdom of Heaven, and parents are charged with the obligation of seeing that no child is deprived of his heritage. Woe indeed unto them if, through their neglect, any child is barred from the Kingdom of his Father. If in the other phases of the child's education the influence of the home is all-important, in the matter of religious training it is vital. No other agency, neither school, nor state, nor even Church, except by a miracle of God's grace, can supply for the neglect of religious training in the home.

Yet there are parents, professed Catholics, who are satisfied to leave the religious development of their children to the Sisters in school even as they hand over to them or to secular teachers the intellectual training of the young. Now, what we have said above in the matter of intellectual education applies with greater force to the religious training of the child. Even the Sisters cannot supplant the home. What shall we say, then, of those parents who, whether through necessity

or not, send their children to the state schools and depend for the religious training of their offspring upon the hour or so a week that is devoted to the Sunday school? Surely such parents are not fulfilling their duty; and yet every pastor will testify that he has received children of seven or eight years, or even older, for instruction at the time of Confirmation or First Holy Communion, who knew nothing whatever of their religion, who were unable to recite the *Our Father* or *Hail Mary*, and often did not even know how to make the sign of the Cross. Can there be any excuse for such gross neglect on the part of parents?

What, then, are the duties of parents in this regard? Let them realize, first and foremost, that the children given to them are God's children. Through the reception of the Sacrament of Baptism they become doubly His, by creation and by redemption. Their heritage, then, is life eternal, and as soon as possible they must be made aware of it. "Suffer the little children, and forbid them not to come to me; for the Kingdom of Heaven is for such" (Matt. xix, 14). Let the parents therefore make known to the children their Heavenly Father; let them be told of God, the Creator, the loving Father, the Giver of all good gifts. Let them be told of the Christ Child and His love for the little ones. Let them be told of the stainless Mother of God. Let them learn to lisp the name of God in innocent prayer. Let them hear the Gospel story in language suited to the child mind. Above all, let the life of the home be religious. The symbol of redemption should be in every home and constantly before the eyes of the children. The face of Christ and that of His Blessed Mother should gaze on them from the walls of the home. They should hear the voice of father and mother frequently lifted in prayer, and never should their young ears be assailed by an irreverent or unholy use of the name of God.

As the child grows older he should be prepared for active membership in Christ's earthly Kingdom, the Church. He must be given instruction that will fit him for the reception of the sacraments, which means that he is brought to a knowledge of the saving truths of religion. The obligation of so preparing the child rests on the parents principally, and it is

an inexcusable shirking of duty if this task is transferred to others.

In later childhood and youth the need of watchfulness and care on the part of parents is still pressing. Sensible parents with a knowledge of the world and its dangers cannot be too vigilant in the matter of the religious life and practice of their children. If youths are not to be lost to the Faith, if religion is to maintain its place in the life of men, if God's kingdom is to be spread on earth, then parents as well as teachers must be ever on their guard that those entrusted to their care are not led off by evil associations into the highways and byways of sin and error. This is indeed a task, a labor; but it is a labor of love. It is God's work and, when conscientiously done, will merit a reward exceeding great. Children trained from youth in the ways of God will rise up and call their parents blessed and will be in eternal life their everlasting crown.

Now, at the end of this protracted discussion, we may attempt to formulate briefly the educational function of the home. We may say it is to initiate the process of adjustment that we know as education. Even as the gardener starts his seeds in the hot bed and only when the plants have reached a certain stage of growth and development transfers them to the open garden, so should the parents tenderly nourish the young life that is given unto their keeping. Only when the child's early development is thus cared for by the home can the later educative agencies hope to second the growth and unfolding of the faculties that should characterize the life of man. In truth, later education is but a blossoming and fruiting of the seed that has been firmly rooted in the fertile soil of peaceful, happy and God-fearing homes. Happy the child whose home life is thus preparing him to take his place in the world! Thrice happy the man who can look back with pride and gratitude to the home of his childhood as the place where first were laid the foundations of his spiritual and moral, as well as his intellectual life!

EDWARD B. JORDAN.

## PARENT-TEACHER ORGANIZATIONS IN PARISH SCHOOLS<sup>1</sup>

That the home is society's fundamental educative agency, that the function of the school is properly supplementary to that of the home, that home and school are engaged in a common venture and must work together if real results are to be achieved—these are truisms that everyone admits whose philosophy of education is at all sound. Yet in practice, we behold conditions and tendencies on every side that are in direct violation of these principles. Parents seem to take their teaching obligations very lightly. The home shelters the child, supplies him with food and clothing and sufficient entertainment to keep him from becoming a nuisance. There is more or less of what we might term domestic busy work, little chores and errands of one kind or other, but like busy work in the school, this is seldom administered in such manner as to bring out its educational value. Parents send their children to school and seem to feel that, in so doing, they have absolved themselves from further educative responsibility.

The evil effects of this condition are patent. The child senses a division of authority that operates badly both at school and in the home. He suffers because parents and teachers, not knowing one another, fail to know him. The home tends to become less and less intellectual and the school more and more formal. The community loses one of the most potent means of maintaining true solidarity, and education fails to accomplish all that it might for social betterment.

The recognition of this problem has led secular educators to study ways and means of bringing about a better accord and a more efficient cooperation between the home and the school. Organizations have been created known variously as Home-School or Parent-Teacher Associations, or Mothers'

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<sup>1</sup>Full information concerning the nature and means of organizing Parent-Teacher Associations, can be obtained from the National Congress of Mothers and Parent-Teacher Associations, 1201 Sixteenth Street N.W., Washington, D. C.

Circles, having for their aim the elimination of the cleavage that has developed between the home and the school. The Hand-Book of Information issued by the National Congress of Mothers and Parent-Teacher Associations defines its purpose as follows:

It is an organization seeking to restore the understanding between the home and the school which existed in the early days of our public school system when the teacher, in lieu of a living salary, "boarded 'round." After spending a week or a month in the families from which his pupils came, the teacher could understand many of the peculiarities of the children and could work more intelligently with them; through this contact, also, the parents understood what the teacher wanted to accomplish through the school agency, while the child himself, knowing that this understanding existed, fell into harmonious action with the cooperating forces about him.

Since that day a chasm has gradually developed between the home and the school, and to bridge this chasm the Parent-Teacher Association has come into existence.

Membership is open not only to parents and teachers, but to anyone who is interested in the welfare of children. The meetings are held in the school, this being the natural meeting place for the community. The activities of the association are varied. There are social activities, having as their aim the bringing together of parents and teachers; educational activities, looking forward to the betterment of the child, the home, the school and the community; charitable activities in the interest of neglected and indigent children; public activities, for the purpose of creating public sentiment in favor of all measures which will advance the cause of education and secure the welfare of children. The spirit is not one of interference but of helpfulness. The association has nothing to do with the internal administration and organization of the school. It does not offer irate parents an opportunity of redressing alleged wrongs committed by teachers against their children. Its aim is constructive—to bring the influence of the home to bear upon the school, to carry the idealism of the school back into the home, to keep both conscious of their common purposes.

And results are being achieved. Over and above the mutual inspiration derived by parents and teachers, the list of accom-

plishments in various communities includes the following items: The establishing of circulating libraries in connection with schools; furnishing first-aid cabinets to meet any accident or emergency at the schoolhouse; supplying pure milk to underfed children; securing needed additions to buildings; improving sanitary conditions in buildings; purchasing pictures for school walls; carrying out successful social gatherings for pupils designed to supplant fraternities and sororities; campaigning in favor of simple school dress for girls; caring for the health of children through medical inspection and dental clinics. These and many other activities fall within the scope of the association, and all of them have, as a fundamental aim, the improvement of school and home conditions. In one large city the organization of a Parent-Teacher Association in connection with the Public High School proved a salutary means of eliminating certain flagrant abuses in the social life of the students, which had amounted to public scandal and which were beyond the power of the school authorities to control. A Parent-Teacher Association in a Catholic parish brought to light the fact that a great number of children attending the school were undernourished and succeeded in establishing school lunches and home visitation for the purpose of ameliorating conditions.

That the Parent-Teacher movement deserves the attention of Catholic educators seems to go without saying. As a matter of fact the nature of the case demands an even livelier interest in the parish school on the part of the Catholic than the interest of the average citizen in the public schools. The Catholic School System is a voluntary effort, demanding personal sacrifice, and its work is always local. The members of a particular parish have their own school, close to them in the parish relationship, and depending upon them locally and personally for its support. Every member of the parish should cherish the interests of the school and cooperate with the pastor in all that pertains to its welfare.

However, just the mere physical presence of the school and an occasional sermon on Catholic education or an appeal for financial support from the pulpit will not prove sufficient to foster the desired spirit among the parishioners. They must

come to feel that the school is their project as well as the pastor's. They must come to love it as something that is an integral part of their lives. The school needs the support, not only financial but moral, of all members of the congregation, whether they have children in school or not. Here we have the function of a Parent-Teacher Association which would include every active member of the parish.

Such an organization would, first of all, be a means of stimulating the proper spirit in the Christian home. Elsewhere in this issue Dr. Jordan has set forth the educative function of the home. It is necessary that parents be ever mindful of their duty to educate. Close contact with the school will insure this. The ideals of the school are by nature high, because the school abstracts from the work-a-day features of life and presents experience to the child in highly idealized form. Parents should be conscious of the ideal elements that pervade all experience and the possibilities of home relationships in the way of character formation. The best efforts of the school will prove vain if the home does not carry out the principles there inculcated. "Never make an exception" is one of the fundamental laws of habit formation. The school can never succeed in fostering correct habits, whether it be in things religious or in the matter of correct speech, if the practice of the home is in opposition.

Moreover, the school can teach most parents some very salutary lessons in child psychology. Mothers and fathers are often supposed to possess instinctive ability always to do the best thing for their offspring. Yet any teacher of experience can point out case after case to prove how common it is for parents to misunderstand their children and to sin against all the laws of psychology in their manner of dealing with them. The good teacher has a conscious knowledge of the laws of mental growth and development. She realizes that, in dealing with the child's unfolding mind, a certain method and technique is required. Parents may err in repressing natural tendencies that call for redirection, or in fostering others that should be suppressed. Again, a child at school is quite a different being, as a rule, from the same child at home, and parents are often surprised when they learn of the expres-



sion of traits, in an outside environment, that have never been evidenced around the family hearth. A rational as well as a sentimental interest in children, an understanding of their mental and moral needs and of the right method of providing for the same, will go far towards fostering in parents, particularly young parents, the seriousness and the sense of responsibility that their sublime mission demands.

The first benefit that would accrue to the Catholic school from the Home-School Association would be the awakening of a more intelligent interest among its patrons. The conviction of Catholics concerning the need of a parish school would be taken out of the clouds of theory, and thus a reliable public opinion concerning Catholic education would be insured. This better understanding would show itself at once in even greater sacrifices for the advancement of the school. Parents will come to appreciate the sublime work the school is attempting, and thus the financial worry will be shifted somewhat from the shoulders of the pastor, for enlightenment will stimulate generosity.

Discipline will also be helped. Parents will be less ready to lend sympathetic ear to the child's complaints concerning the teacher, once they realize the nature of the teacher's problem. School rules will come to assume their rightful importance in the minds of parents, and there will be less of tardiness, absence and poorly prepared lessons. The home will come to see the folly of allowing things social to interfere with the real business of education, and entertainments and indulgences of one kind or other that handicap the work of the school will tend to elimination.

From parents, teachers will acquire a better appreciation of the problems of extra-school life. Out of this will come a surer judgment of values concerning subject-matter and a better placing of emphasis. New sources of motivation will be discovered, and school work will become more meaningful to the child, because it is related to the real affairs of life. The nature and extent of individual differences will be understood more adequately, and there will be greater sympathy for cases that might otherwise be misunderstood.

Particularly rich in promise is the Home-School Association to the parish. Parish spirit is a boon that we cannot

overestimate. It is not an accident that our schools are parish schools. The very health of Catholic life depends on this arrangement. A united congregation, pastor and people working together hand in hand, sharing the same dreams and laboring together in a spirit of mutual understanding, is the true parish ideal. Consequently, every contact that will foster this spirit should be utilized.

There is no more natural meeting point of common interest than the parish school. Here is the real, vital, religious concern of everyone in the parish, whether he be a parent or not. The school is the promise of the future, the centering point of Catholic ideals. People who are interested in the same things prove interesting to one another, and a common interest creates solidarity. We are often distressed at the seeming lack of cooperation among Catholics, their carelessness concerning the value of organization outside of matters purely religious. The fundamental trouble is the absence of a conscious interest sufficiently common. The social status of our Catholics is so varied that they discover little common ground there. The same is true of their economic and intellectual interests. But the school belongs to all in the same manner and degree. It provides an interest that will bring all classes together. The time is past when church bazaars and fairs can serve as an effective means of fostering parish unity. Going to Mass is not supposed to be a social function. Smokers and home-talent entertainments fail to overcome the lure of the movies. But the school must always prove a strong attraction, for the school means the children, and no matter what else betides, the children are always our dearest concern.

The details of organizing Parent-Teacher Associations in Catholic schools might cause us some concern. Every pastor looks askance at anything that would tend to multiply organizations in his parish. As things stand, he feels that he has about all that he can take care of. But a new organization would not be required.\* The work of home-school cooperation can be prosecuted on the basis of existing organizations. The parish units of the National Council of Catholic Men, and the National Council of Catholic Women, could appoint a joint committee to take care of this work, arrange the programs

and conduct the meetings, to which all members would be invited. Consultation with the pastor would reveal the chief needs of the school and offer the basis for constructive work. Over and above this, the principal of the school could arrange for a series of meetings between the individual teachers and the parents of the children in the various grades, for the purpose of taking care of the more personal aspects of the problem. These conferences are of the very essence of the movement and should not be overlooked.

The time of the general meetings should be so arranged as to afford the Sisters in the school an opportunity to attend. For this reason, Sunday afternoon would seem to be the most suitable time. The general meetings should not take place any oftener than every two months, or perhaps four times a year. If the programs are well worked out and efficient committees appointed for the follow-up work, there would be no necessity for more frequent meetings.

. One caution would seem to be necessary. A Parent-Teacher organization should never be exclusively for mothers. The cooperation of the father and the stimulation of his interest in the school is a prime requisite. Male influence is greatly needed in the schools of America. There is more than a little justification for the charge of undue feminism which foreigners sometimes bring against our educational system. In the home, the father should always be conscious of his duty to interest himself in the forming of his children and not feel that this is the mother's exclusive concern. Girls, as well as boys, derive benefit from the intelligent interest of the father. To leave the matter of home-school cooperation to the mothers, linking it up with the Mothers' Society or the Altar Sodality, will defeat the best purpose of the movement.

There is a greater need today than ever before for a full understanding and a deep appreciation on the part of Catholics of the aims of Catholic education. There is need for a better realization on the part of parents of the function of the home as an educative agency. Parish spirit will always be something greatly to be desired. The improvement of our Catholic schools must always be a vital concern. The promise of the Parent-Teacher Association along all these lines seems rich. Is it worth trying?

GEORGE JOHNSON.

## WHAT TO PLAY IN PLAYTIME

It used to be said that Roosevelt was too strenuous to fish and Cleveland too indolent to hunt. Some time ago I saw an old colored fisherman who out-Grovered Cleveland. The old man was lying flat, with eyes closed, to all appearances asleep, on the grassy bank of the Chesapeake and Ohio Canal near Washington. His stubby fishing pole was stuck upright in the ground. The cork bobbed lazily on the the sluggish surface of the canal. And on the tip of the pole was fastened a small sleigh bell!

The average school yard at recess and playtime is apt to show all degrees of activity and inactivity ranging from the strenuous Roosevelt type down through the indolent Cleveland manner to the infra-indolent nadir reached by our aged colored friend. Some of the youngsters are romping and racing lustily. Some are astir, but more listlessly. Some are idling and moping and dawdling in dreamland. This means for many that the pent-up energies from the tasks and discipline of the classroom are not getting their proper physical and psychical release. It means that many of the children will return to the classroom less alert and receptive. It means, too, that they are incurring the perils of idleness and missing the opportunities of constructive play which were referred to by the writer in the last number of the REVIEW.

The key to the problem is play leadership on the part of the teacher or adult in charge of recess and play time—tactful, resourceful, intelligent, active leadership, not mere disciplinary snaffling. It is the leader's task to encourage those types of games and play that combine the *maximum constructive value* with the *maximum interest* for the *maximum number of children*. In choosing with this end in view among the myriads of available games, three things are of paramount importance: (1) adaptation to age, (2) adaptation to sex, and (3) the relative constructive value of the game itself. The present paper is merely a rough sketch for the use of teachers of the principles and sources in making such choice.

*Adaptation to Age.*—The play of the young child up to about his or her sixth or seventh year is largely individualistic. He is learning mastery over his own body. He runs, throws, jumps, swings, climbs, and balances, but he does not enter with spirit into competitive play. He tends towards free motor activity, towards play without set rules. And he delights in make-believe, in imitative, dramatic impersonation.

After the sixth or seventh year new interests appear. With the increase of neuro-muscular skill comes an increasing interest to the child in competitive testing of his own skill against that of other children. Play with set rules—that is, games proper—come to the fore. The age of law and competition begins. But the competition is itself largely individualistic, even where group competition between sides takes place.

Adolescence ushers in the stage of team play and team loyalties. Among boys the gang emerges, if it has not already emerged two or three years earlier. The same gang impulses lead to the formation of athletic teams. The ephemeral “sides” of the earlier period give place largely to more or less permanently organized teams. Ambition for individual athletic prestige expands into ambition for the success and prestige of the team. Self-sacrifice for the group is born.

The above divisions and characterizations should not, of course, be understood too rigidly. They represent broad lines of development and dominant tendencies rather than delicately accurate description. The adolescent, moreover, while he puts away many of the things of the child, may still retain, long after he has reached the team stage, his interest in single competition and in purely individualistic play. The high-school fullback may also be a devotee of tennis singles and of target practice and may even enjoy a little swinging and climbing *sub rosa*. Some boys and many if not most girls never reach the team stage of play. It must be remembered, too, that throughout the three successive periods there occur marked changes in game preferences corresponding to the child's growth in strength, endurance, speed, neuro-muscular coordination, and intelligence.

A first guiding rule for the play leader is: Make hay while the sun shines. Capitalize the dominant play tendency at the proper period. And naturally do not try to force the play interest. Give the young child his or her blocks and sand pile and balls and bean bags, and supply safe apparatus to climb and swing on. Do not stress too much the competitive games of the second period. Races and tests of skill in jumping and throwing will appeal more to the boy and girl between seven and adolescence, but the time is not ripe for team games like basketball or indoor baseball. These latter will arouse deeper interest in the third period.

A second guiding rule is: Capitalize the character-building nature of play. Individual play develops self-mastery and will-force. Competitive games instil obedience to the laws of the game and the sense of justice and fair play. Team games awaken and stimulate the cooperative spirit and self-sacrifice for the group's sake. The boy or girl who has never competed in contest games or who has never played on a team has been deprived of a potent help in building up and rounding out character.<sup>1</sup> Men are thought by many to do better team-work in adult enterprises than do women. If this be true, can the fact that most girls have little experience in true team play be a cause?

*Adaptation to Sex.*—That athletic training is good for boys we take for granted. Some have questioned its value for girls. Yet is not a healthy body a good thing for the future mothers of the race? And does not athletic exercise, properly adapted of course to girl needs and capacities, make for healthy bodies? Naturally there are differences to be observed and modifications to be made. Hunting and fighting play and competitive games come as second nature to the boy, while play and games more germane to the peaceful domestic interests lie nearer to the average girl's liking. The boy, too, seems to lean to group and team play more readily than the girl. It is difficult to decide if or in how far these differences

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<sup>1</sup>Cf. for fuller treatment: L. Gulick: "Psychological, Pedagogical, and Religious Aspects of Group Games," in *Pedagogical Seminar*, 1898-9, vi, 135-51; ditto, "Philosophy of Play," N. Y., 1920, 141-54; G. E. Johnson: "Education by Plays and Games," Boston, 1907, ch. iii and passim.

are of inherited quasi-instinctive origin. But the fact remains and must be taken into account.

Hunting and fighting plays certainly have little constructive value for the girl. But competitive play has, and so too has team play, especially if we take into consideration the larger and larger responsibility which women are being called upon to assume in industrial and civic life under our modern conditions in America and elsewhere. Very strenuous games like basketball, if played by boys' rules, or regular baseball may do any but the most robust girls more harm than good. And the same may be said of too vigorous track contests for girls. But many other types of athletics are suitable and valuable.

Besides folk dancing, girls should be encouraged to take part in athletic exercises like swimming, skating and running, and in games like tennis, hockey, indoor baseball and volley ball. Of basketball for girls more will be said below. Boys should be given every chance for participation in track and field athletics, in baseball, indoor baseball, soccer football, tennis, hockey, volley ball, and, if robust enough and of strong heart, in basketball. It of course goes without saying that every boy should know how to swim and skate.

It is futile to talk about the value of different types of play unless the children actually play instead of idling. In a great many of our cities a plan of competitive standards and of city-wide inter-class competitions has been used with much success in order to encourage a greater number of girls and boys to take part in physically constructive exercises and play. The plan was inaugurated in the New York city schools in 1907-8 and has been adopted widely, with certain variations. Definite standards are set for dashes, broad and high jumping, and chinning the bar for boys. These standards differ according to age. The individual boy who makes the standard is given a badge. And his class average in such tests is matched against the average of the corresponding class in other schools for the city trophy. Similar class competitions in folk dancing, relay races, throwing the basket ball for distance, and other exercises suited to girls are also encouraged. The result has been to get enthusiastic participa-

tion of a much greater number of boys and girls in wholesome and health-building physical training. Eighty per cent of the class must participate before the class record counts in the competition.<sup>2</sup>

*Relative Constructive Value of the Game.*—From the physical standpoint at least outdoor play is far better than indoor play. No playroom or no gymnasium, however elaborately equipped and spacious, can take the place of God's outdoors. Not only is there ordinarily less freedom and abandon indoors, but the lack of fresh air and sunshine and the dust raised by running and jumping are distinct drawbacks. It is little short of a crime against childhood to make children play indoors when the weather is suitable for outdoor romping and running.

Gymnastic and setting-up exercises are sometimes allowed to pass in schools as a substitute for real play and real play training. Gymnastics are of value in correcting faulty posture. They may even be necessary means to this end, although volley ball has almost equal if not quite equal value. "But they should be classed with dentistry and orthopedics as having a surgical and corrective rather than an educational effect."<sup>3</sup> Gymnastic exercises are better than no exercise at all. They develop certain muscles, but their contribution to growth of mind and will is practically nil.

Nor is drill much if any better than gymnastics. Given homeopathically, drill may convey a touch of orderliness and rhythm, but not much else. Some believe it has value in instilling the spirit of obedience. Maybe. But it is highly questionable whether the custom of obedience followed in drill will develop a true habit or whether the habit itself will transfer automatically to other fields of life. Drill is eminently artificial and out of joint with our daily affairs and crises. Into what common higher ideal can one tie drill-obedience in order to ensure ever so vaguely its spread into the rest of life. Did our legions of youth who entered the

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<sup>2</sup>Details of the plan may be found in *Proceedings of Second Annual Playground Congress*, New York, 1908, 401-429, or in the handbook of the Public School Athletic League of New York City.

<sup>3</sup>Joseph Lee, "Play in Education," N. Y., 1920, 46.



army and drilled and drilled for hours daily through many months return to civil life after the armistice more obedient, more amenable to law and the law's demands?

Of the value of play and games from the moral educational standpoint we have spoken briefly in the present article and more at length in a preceding article. We need not and should, however, forget their more obvious contributions to physical and intellectual education, to the development of bodily vigor, to the promotion of healthy circulation and digestion, to the growth of mental power from simplest association and imagination up to mature reasoning.

Pitching pennies and shooting craps are all-absorbing pastimes, but from an educational viewpoint would be classed where Ruskin classed Teniers for his choice of subjects, of a certain order in the abyss. Tops and marbles are not apt to paint cheeks from the inside, nor have they the moral value of the great popular team games, nor even of the lesser group games like captain ball, dodge ball, and prisoner's base. Each type of play, individualistic, competitive, and team play, has its special contribution to make to the child. Consequently every boy and girl as age increases should be given opportunity for plenty of competitive and later of team play. The adolescent boy readily turns without coaching to basketball, to football, and to the great American game that combines a minimum of danger with a maximum of physical, mental, and moral educational value—baseball. With the girl it is apt to be otherwise. More often than not she stops her play career at the second or competitive stage. And in many schools she is not given opportunity or encouragement to go farther, though there are several splendid team games adapted to the adolescent girl. The best of these, perhaps, are indoor baseball and volley ball.

Basketball played according to the boys' rules is too strenuous and too much of a strain on the heart for any but the most robust girl. Girls should play the game by girls' rules, emphatically not by boys' rules. Unless, too, each player has been examined and passed by a physician, the halves ought to be not longer than five or at most ten minutes. In a game witnessed by the writer recently, there were four quarters of

five minutes each, with a fresh team of players for each quarter. The plan is worthy of consideration.

All things considered, basketball is probably not nearly as good a game for girls as is indoor baseball. And indoor baseball has unique advantages for boys and men too. It can be played indoors or outdoors, by daylight or artificial light, and for almost the entire year. The average youth stops baseball and basketball in the early twenties. Indoor baseball can easily be played by the young fellow of sixty or seventy! Little space is required compared with baseball or football. An acre of ground that nine baseball players and eleven football players will need, will suffice for 240 indoor baseball players. Forty can play on one-fifth of an acre of ground. By using the soft ball practically all danger to windows and to other children on the school playground is eliminated.

Second only to indoor baseball for boys and girls is volley ball. While there is less of variety and surprise than in indoor baseball, on the other hand it has practically all the advantages of the same as to age, safety, and space, and has additional special features to recommend it. It can be played in very small schoolyards or even in back yards. It requires only a half or a third of the space needed for indoor baseball. In winter mittens can be used. The element of personal encounter and of quarrel is largely eliminated as the teams play on opposite sides of the  $7\frac{1}{2}$  foot high net, and fouls are easily decided. The equipment is inexpensive, costing not more than five or ten dollars to install. The players stand with heads up and chests expanded, a posture which is an excellent corrective for the bent-over, hollow-chested desk position in class.

No attempt can be made in a short paper like the present to give detailed lists of the various games suitable to all different age periods nor to even outline the rules of games. Excellent manuals are available. One of the most complete and useful is Jessie H. Bancroft's "Games for the Playground, Home, School and Gymnasium" (Macmillan). Two other valuable collections are George E. Johnson's "Education by Plays and Games" (Ginn), one of the best classifications according to age, and Emmett D. Angell's "Play" (Little, Brown).

Johnson's little thirty-three page booklet, "What to Do at Recess" (Ginn), is filled with numerous interesting suggestions. A longer bibliography may be found in *Education*, February, 1921, pp. 355-60. As the book reviewers would say, no school library can afford to be without some or all of the above works. At any rate, the teacher or playground supervisor will find in them abundant food for the physical, mental, and moral nurture of his or her charges.

JOHN M. COOPER.

## FREE TEXTBOOKS IN CATHOLIC SCHOOLS: A COMMUNICATION

TO THE EDITORS:

The following thoughts concerning the possibilities of free texts in our parochial schools have occurred to the writer, and he desires to submit them to the readers of the REVIEW for consideration and evaluation. The writer is fully aware that there are many who are not convinced, as he happens to be, of the soundness of the principle involved in granting free textbooks either in public or private schools. But there are others who cannot find any fundamental reason that would condemn the practice in public schools, but doubt its feasibility in the parochial system. To such the writer feels that the following facts may prove of interest.

In taking up the question of free textbooks one is naturally reminded of the already enormous burden which the parochial schools are imposing on our Catholic parishes and the difficulty sometimes encountered in shouldering it. The purpose of this communication, however, is not to recommend free textbooks in any parish indiscriminately, but rather to show the feasibility of the plan and its ease of adoption in places where the pastor is looking about for greater means of making his school serviceable and of more adequately meeting the demands of his respective community.

Merely theoretical discussion of measures of this kind is of little use, since the practical application may develop features entirely unprovided for and thus change materially the value of the project under consideration. It is true the giving of free textbooks is not in an experimental stage, inasmuch as it has been carried on for a number of years in various public school systems. The care and life of the books and the attendant item of expense have been rather completely standardized in the localities where it has been practiced. To the pastor, however, with a school to provide for, much of the evidence gleaned from state or city school systems will not be convincing, since the question of public opinion in his parish, the total cost entailed and the attitude of the teachers are

to him much more vital problems than to the city or state superintendent who has public funds at his disposal and who, by nature of his position, can afford to be much more dictatorial. It would seem best, therefore, in dealing with this problem, to set aside the information built on public school experience and content ourselves with an investigation of Catholic schools where the free textbook plan has been given a fair test.

In assembling this data the writer sent three formal questionnaires. Two of these questionnaires were sent to the pastors of two separate parishes, both of which have furnished free textbooks in their parish schools for a period of three years. The third questionnaire was sent to the sister who formerly handled the free books in school A, but who is now no longer connected with the school.

The schools referred to are fairly typical of Catholic schools throughout the country, although both are small schools and are located in small communities adjacent to a large city.

Parish A is a new parish, started four years ago, in a small unincorporated suburb. At present there are about ninety families in the parish, some of whom live in the suburb itself and work in the city, while the remainder is made up of farmers from the surrounding rural area. These people had formerly a long distance to go to Mass, and those who grew up in the district are poorly instructed in their Faith, being as a result not easy to approach on matters of Catholic interest. In addition to this the people are in very moderate circumstances and the subject of parish finances is always a source of worry to the pastor. This parish has during the current year ninety-eight children enrolled in the parish school.

Parish B is a parish of about seventy families, located in a small town about 10 miles from the city. For a number of years it was attended irregularly as a mission, but since four years ago has had a resident pastor. Here, as in the former case, the members of the parish reside, some on farms and some in the village itself. In spite of previous inadequate instruction, however, these people seem very much interested in the practice of their Faith. The financial condition is about

the same as that of parish A. The school enrollment at present is sixty-eight.

In answer to the first question: "Do the public schools of your vicinity give free textbooks?" an interesting fact came to light. In both cases the public schools were giving free books, but in one of them it was begun only this year and under pressure of public opinion created by the example of the Catholic school.

To the question: "Do the children at your school pay anything for use of the books?" both agreed in their answers that the only charge made on the children was for damages to the books, which was assessed regularly upon inspection.

Probably the most important item to consider in a survey of this kind is the average lasting power of a book. Accordingly one of the questions incorporated in the questionnaire was: "What do you consider the average life of a textbook?" The pastor of school A thought that three years was all that could be counted on, while pastor B gave two years for grades one and two and five years for the books of all grades above the second. It is apparent from the variance of these responses that the frequency with which books will have to be renewed will depend largely upon the type of people one has to deal with and the spirit of care for the property of others which the sisters succeed in instilling into the children.

The average annual cost per capita, once the system is in operation, pastor B put at 20 cents for the first, second and third grades, 32 cents for the fourth and fifth, 36 cents for the sixth, and 60 cents for the seventh and eighth. Pastor A said he could not give an accurate estimate until after this year. From Father B's statement, however, a fair concept can be formed of the cost in any schools, provided some leeway is allowed for places where children of particularly careless homes are to be dealt with.

Pastor B answered the remaining questions as follows: *Question*—What are the advantages of giving free books? *Answer*—No delay at the opening of school; (2) teaches children care for the property of others; (3) removes the last excuse for sending children to the public school; (4) brings the parish and school into closer unity; (5) divides the burden

of education also among those who have no children. *Question*—Is it worth the effort? *Answer*—It is worth souls. *Question*—What do the teachers say of the system? *Answer*—They think it the only system. *Question*—What do parents think of it? *Answer*—Those without children were satisfied when they learned that they were helping to rear children in the knowledge of the Faith. *Question*—What are the chief difficulties in carrying it on? *Answer*—Have met none that were not easily overcome. *Question*—Would you advise adopting it in other schools? *Answer*—Certainly. From these answers it can be seen that in school B the plan has proven very successful and has met with the general approval of all concerned.

In school A, on the other hand, while the pastor believes in the system, he does not regard it with the same unqualified degree of enthusiasm as in the case above. He finds two difficulties in the work. In the first place he feels that the parents and children do not properly appreciate the extra advantage that is being offered, and as a result do not give the books the degree of care one would expect. And then the finances are a cause of concern, and the extra expense is sometimes deeply felt. Among the advantages, however, he mentions the fact that the public schools in the neighborhood are giving free books and he desires, as far as possible, to meet the local conditions. In explaining this feature he says: "We are offering the same advantages in free books as the public school, and the oft-repeated, 'It costs too much to send our children to the parish school,' is silenced." A further advantage, he tells us, came about in the increase of monthly contributions, once the nature of the plan was thoroughly explained to the congregation. In answer to the last question, "Would you advise adopting it in other schools?" he replies that he would advise it provided the parish could take care of the additional expense.

The questions sent to the former principal of school A differ slightly from those sent to the pastors. Her answers are as follows: *Question*—Do the boys take care of the books as well as the girls? *Answer*—Yes. *Question*—Is it better to charge a small fee for use of the books? *Answer*—No; only

for misuse. *Question*—What are the advantages of giving free books? *Answer*—Financial affairs are eliminated from the school, and it saves an amount of money for the individual family. Then, too, education is for the welfare of the whole church, not only for those blessed with children. *Question*—Is it worth the effort? *Answer*—Yes, it is. *Question*—What do parents think of the plan? *Answer*—Parents like it very much. *Question*—What are the chief difficulties? *Answer*—There are no difficulties in the school itself; the financial item is probably the only difficulty. *Question*—Would you advise adopting it in other schools? *Answer*—Yes. *Question*—Could it be handled in large schools? *Answer*—I see no reason to the contrary.

This evidence can be easily summed up. As regards advantages, all agree that the plan creates greater popularity for the Catholic school system, or, in other words, more and better disposed children under religious training. In addition to this it removes money questions, which are always a source of distraction, from the regular school routine.

The question of the life of the books and the consequent expense, brings out some difference of opinion. Father B finds his books still in good condition at the end of three years, while Father A is obliged to replace many of them in that time. The life of the books in turn determines the outlay. Based on B's figures, the annual cost of free books for a school of 320 children would be \$112. Using A's estimate, on the other hand, a school of 320 pupils would cost annually \$170. Here we may safely fall back on public school experience, where we find that the average lasting power of books under normal conditions is well over three years. The total expense then for a school of 320 should be about \$150 per year.

The only difficulty found in using the system was A's lack of adequate revenue. All advise extending it to other schools, A of course recalling the need of proper thought to the increased expense. The former principal who was in direct contact with the work found the boys as careful of the books as the girls, and can see no difficulty in handling the proposition even in large schools.



For installing the system in schools already established, where the initial cost would be prohibitive, a very good plan can be suggested. Have the children donate to the school the books actually in use. The writer is acquainted with a Catholic school, not either of the above, where this method was successfully followed out. The purpose and scope of the system were explained for some months previous to the close of the school year. The promise was made that if the children would donate their books to the school all texts would be furnished free in the future. As a result almost all books in use were turned over to the school at the beginning of the summer vacation.

And now a word about the principles involved. In the first place, there is a good economic reason for the adoption of free textbooks, namely, the fact that in the absolute it represents a definite saving. By this is meant that less money is spent yearly for books by the parish school as a whole under this plan than where the children buy books individually. The social reason for its adoption is also very strong in that it scatters the burden of education more completely over the entire parish instead of unloading it upon the shoulders of those who have families to support. The aim of education is not only to benefit the individual, but to safeguard the community, for the entire community profits by the education of the growing children. The community in consequence should help pay for the benefit it receives, and in this case we regard the parish as the community unit. Moreover, from the supernatural standpoint every Catholic has the duty, and should appreciate the opportunity of helping to educate the rising generation in the invaluable heritage of Faith. Pastor A's attitude in this respect is subject to criticism, for there is no more reason to expect special gratitude for free books than there is for a free school house, free teachers' services, free desks or free heat, since the same principle is involved throughout.

Besides this, the system offers extra opportunities for moral lessons. Some points that may be brought out in this connection are, the essential solidarity of the parish, the value of sacrifice for the Faith, increased interest in the school, respect

for community property and a number of other related principles.

In conclusion it must be borne in mind that free textbooks are not to be recommended for every parish at the present time. In many places, owing to the increased cost or other considerations, it might not be practical or even possible. And then in many places more fundamental improvements are to be attended to first, classes reduced to forty, better buildings, better equipment, regular health and dental inspection, higher salaries for lay teachers—all these are much more essential and imperative. However, where a school is in good condition and is not cramped for funds, an examination of the free textbook system is well worthy of careful attention.

FRANCIS J. MACELWANE.

## LEGAL STATUS OF CATHOLIC SCHOOLS IN WESTERN CANADA

(Continued)

A most noticeable feature of the opposition was that the chief objection came, not from the North-West Territories, *i.e.*, those most concerned in the matter, but from outside. "The most vehement opponents of separate schools were not the people of the new provinces who were directly concerned but the citizens of Toronto and Ontario."<sup>89</sup>

In fact Mr. W. Scott, one of the ablest representatives of the North-West Territories at that time representing at Ottawa the constitution of Regina, and afterwards the first Premier of Saskatchewan, although a Protestant, stood out manfully for the Catholic rights. In a speech on the question, delivered in the Canadian Parliament on March 31, 1905, he made the following statement:

I want to say, speaking as a Protestant, not as a member of the minority, that in view of the history of this matter, I would be ashamed of myself as a Protestant and ashamed of the Protestant majority if we would wish now, merely because we have the power, to deny the very thing which we as Protestants stood out for when a Protestant minority was effected.<sup>90</sup>

It was rather expected by the Federal Parliament of 1875, according to Mr. Scott, that the minority of the North-West Territories would be Protestant, and it was believed that provision had been made in the North-West Territories Act of 1875 for a separate school system somewhat along the Quebec plan, where the Protestant minority is accorded full control of its own schools.

The resignation of Hon. Clifford Sifton from the cabinet and a threatened crisis within the government forced Sir Wilfred Laurier to adopt a compromising policy and to amend the bill, so as to provide for a limited "system of separate schools in which the text-books shall be the same as the national schools and in which the teachers must hold licenses from the educational department of the province. The work

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<sup>89</sup>*The Month*, vol. 108, p. 178.

<sup>90</sup>Canadian Legislature Debates, Hansard, p. 3614.

of all schools shall be practically the same except during the last half hour of the day, during which religious instruction may be given.”<sup>91</sup> On introducing “an amended section validating the Territorial Ordinance of 1901, the political storm subsided.”<sup>92</sup>

The section, which finally became part of the constitution of the new provinces which were created by the passage of the Alberta and Saskatchewan Acts, which took effect on September 1, 1905, reads as follows:

Section 93 of the British North America Act 1867 shall apply to the said province with the substitution for paragraph (1) of said section 93 of the following paragraph:

“(1) Nothing in any such law shall prejudicially affect any right or privilege with respect to separate schools which any class of persons have at the date of the passing of this act under the terms of chapters 29 and 30 of the Ordinances of the North-West Territories passed in the year 1901.

“(2) In the appropriation by the legislature, or the distribution by the government of the province of any money for the support of schools organized and carried on in accordance with said chapter 29 or any act passed in amendment thereof or in substitution therefor there shall be no discrimination against schools of any class described in chapter 29.

“(3) Where the expression ‘by law’ is employed in sub-section 3 of the said section 93 it shall be held to mean the law as set out in the said chapters 29 and 30, and where the expression ‘at the union’ is employed in said sub-section 3 it shall be held to mean the date at which this act comes into force!”<sup>93</sup>

The Alberta and Saskatchewan acts, as amended finally, passed both Houses of the Canadian Parliament, and on July 20, 1905, received the Royal Assent, thus creating two new provinces out of that portion of the North-West Territories extending from the Province of Manitoba westward to British Columbia. By this Act the question of the existence of separate schools was placed for all times beyond the jurisdiction of the provincial authorities, their existence being definitely guaranteed by the very constitution to which the provinces owe their creation.

<sup>91</sup>*Education*, vol. 25, p. 530.

<sup>92</sup>Weir, *op. cit.*, p. 56.

<sup>93</sup>Alberta and Saskatchewan Acts, 1905, section 17.

## 2. CATHOLIC SCHOOLS AND PROVINCIAL LEGISLATION

## ALBERTA

In the provincial elections that followed the establishment of the province of Alberta the matter of "Section 17" of the new constitution, which provided for the continuance of a separate school system, formed the chief subject of the political campaign. The Conservatives, with Mr. R. P. Bennett of Calgary as leader, energetically attacked "Section 17" demanding that the province be given, without any Federal restrictions, complete control of the matter of education. They promised, if elected to office, to have the validity of the educational restrictive clause of the new constitution tested in the courts. The conservative candidate for Edmonton, the capital city, even went so far as to propose the abolition of separate schools altogether. The Liberal Party, on the other hand, led by Hon. A. C. Rutherford, of Edmonton, defended the Alberta Act providing for a separate school system as being calculated to promote the best interests of the country. "The result of the elections held in November 9, 1905, meant an overwhelming victory for the Rutherford Government."<sup>94</sup> Only two of the Conservative candidates were elected, Mr. Bennett, leader of the party, being among the defeated candidates. The Conservative candidate for Edmonton, who had advocated the total abolition of separate schools, was defeated by a larger majority than any other candidate in the province, although his constituency was strongly Protestant. In this way Protestants and Catholics alike endorsed "Section 17" of the Alberta Act perpetuating the existence of separate schools.<sup>95</sup> According to the statement of Premier Rutherford, the Liberal Party in their endorsement of the separate school system were sustained by "seventy per cent of the total vote cast throughout the province."<sup>96</sup>

Provincial autonomy brought with it no radical changes as far as the administration of educational matters was concerned. We have shown how an attempt to provide for a system of separate schools based on the ideal Quebec plan

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<sup>94</sup>Weir, *op. cit.*, p. 101.

<sup>95</sup>Cf. Tracey and Cook, "History of Canada," vol. III, p. 1017.

<sup>96</sup>Weir, *op. cit.*, p. 102.

had been frustrated. "Section 17" of the Alberta Act, while guaranteeing the existence and support of separate schools and safeguarding the minority rights for all time against further invasion or curtailment by the provincial legislature, left matters pretty much as they stood after the amendments had been made in 1901 to the school ordinance of the North-West Territories. However, as matters stand since the granting of provincial autonomy, there are guaranteed to the Catholics or the religious minority of any district by both the Federal and provincial constitutions: (a) The right to establish separate or denominational schools; (b) the right to collect taxes from members of the religious minority and to share in public grants for educational purposes, as well as the right to invoke state aid in the collection of taxes necessary for the support of such schools; (c) the exemption from taxation for other schools; and (d) the right to teach in such separate schools the religious tenets of their own church. Under the present educational system in operation within the province, sections 3 and 4 of the amended School Ordinance of 1919, which are identical with sections 3 and 4 of the School Ordinance of 1901, provide for a provincial Department of Education to which is entrusted the "control and management of all kindergarden schools, public and separate schools, normal schools, teachers' institutes and the education of the deaf, deaf-mute and blind persons." This department is presided over by a member of the Provincial Executive Council styled the Minister of Education who had power with the approval of the Lieutenant Governor to make regulations concerning the "classification, organization and inspection of all schools."<sup>97</sup> This applies to Catholic schools, as well as to all others that come within the scope of the department. Under this control come matters pertaining to the "examination, licensing and grading of teachers, teachers' institutes, normal schools, courses of study, the authorizing of text and reference books for the use of pupils and teachers in all such schools, apparatus, equipment, etc."<sup>98</sup>

In the administration of his duties the Minister of Education is assisted by a Deputy Minister of Education and staff

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<sup>97</sup>Section 6, 1 (a).

<sup>98</sup>Op. cit., 1, 2, 4.

appointed by the Lieutenant Governor in Council<sup>99</sup> and by an Educational Council "consisting of five persons at least two of whom shall be Roman Catholics to be appointed by the Lieutenant Governor in Council."<sup>100</sup>

The function of the Educational Council is chiefly advisory—"all general regulations respecting the inspection of schools, the examination, training, licensing and grading of teachers, courses of study, teacher's institutes, text and reference books shall, before being adopted or amended, be referred to the council for its discussion and report. The council may also consider any question concerning the educational system of the province as it may seem fit and shall report thereon to the Lieutenant Governor in Council."<sup>101</sup> Although the Educational Council has, according to law, only advisory powers in regard to educational matters, yet in practice it wields an influence tantamount to legislative functions, and, since at least two out of the five members must be Catholics, the rights of the Catholics of the province are pretty well safeguarded. The tendency, since the inauguration of the present educational system under provincial control, has been to extend rather than to curtail the Catholic rights.

In the matter of the organization of school districts, the Ordinance of 1901, still in force, prescribes that after a public school district is organized "the minority of the ratepayers in any district may establish a separate school therein, and in such a case the ratepayers establishing such Protestant or Roman Catholic separate school shall be liable only to assessments of such rates as they impose upon themselves in respect thereof."<sup>102</sup> In order that such a separate school be established, it is necessary that three resident ratepayers of a particular religion, Catholic or Protestant, petition the Minister of Education for such a school, and that the petition receive the sanction not only of the Department of Education but also that of a meeting of the ratepayers belonging to the same creed as those demanding the establishment of a separate school. When a separate school is legally established,

<sup>99</sup>Cf., *op. cit.*, section 2.

<sup>100</sup>Alberta Consolidated School Ordinances, section 8. Edmonton, 1919.

<sup>101</sup>*Op. cit.*, sections 10, 11.

<sup>102</sup>*Op. cit.*, section 42.

such a district and board "shall possess and exercise all rights, powers, privileges, and be subject to the same liabilities and methods of government as is herein provided in respect to public school districts, and any person who is legally assessed or assessable for a public school shall not be liable to assessment for any separate school established therein."<sup>103</sup>

While the laws and regulations regarding separate schools in Alberta and Saskatchewan, which are almost identical, actually have a bearing almost entirely on Catholic schools, as almost all of the separate schools in operation in both provinces are Catholic, still by far the greater number of Catholic schools that exist in the province of Alberta are really public schools. According to the law of Alberta and Saskatchewan: "In case a community is settled by Catholics, if a school is established it is called a public school,"<sup>104</sup> although it is under a Catholic board which is permitted by law to engage sisters or any other Catholic teachers they see fit, provided they fulfill the educational regulations of the province. In this case the public school is actually a Catholic school and is the one that must first be established in the district. The Protestants may send their children to the same, but if they do not wish to avail themselves of the Catholic Public School, "they must build a school of their own, which is then called a separate school."<sup>105</sup>

Very few Protestant separate schools have been established. According to the last report available there are in operation only four schools in Saskatchewan<sup>106</sup> and one in Alberta. Where Protestants avail themselves of the Catholic public schools, their children are exempted from attendance at religious instruction if the parents so desire.

While Catholic separate schools are established in only ten towns and cities of Alberta, yet we cannot judge from that fact as to the number of Catholic schools actually in operation throughout the province. In the fall of 1905 there were, according to the testimony of Hon. J. A. Calder, the Minister

<sup>103</sup>Op. cit., section 45.

<sup>104</sup>Cf. Stockley, "The Canadian North-West School Question." *American Catholic Quarterly*, vol. 30, p. 484, 1905.

<sup>105</sup>Op. cit.

<sup>106</sup>Cf. Annual Report of the Department of Education, for year 1918, p. 55, Edmonton, 1919.



of Education for Saskatchewan, "scores, yes, probably hundreds of such (namely, public school) districts in which the majority of the ratepayers are Roman Catholics."<sup>107</sup> This statement was "perhaps equally applicable to conditions in Alberta."<sup>108</sup> In the year 1906, according to Father Morice, "Alberta and Saskatchewan had forty-one Catholic public schools besides ten separate schools."<sup>109</sup> There are no statistics available at present as to the actual number of public schools that are really Catholic, but it is safe to say that a considerable number of those which are classified in the educational reports as public schools are also Catholic.

The maintenance of the schools of the province is provided for by taxation and legislative grants. Sections 8, 9, 92, 93 and 94 of the School Assessment Ordinance deal particularly with the matter of taxation in districts where separate schools are established and provide for a division of funds in accordance with the religion of the taxpayers. Where municipalities are organized, the boards of trustees in any district submit their estimates for school purposes to the councils of their respective municipalities, which look after the levying and collecting of the required taxes. Besides the funds secured through local taxation, all schools are also supported very liberally by legislative grants derived from the educational endowment provided by the Dominion Government in 1872 to encourage education in the North-West Territories. This grant, which each school, whether public or separate, is entitled to receive, is based upon the number of days the school is kept open, the average attendance, the number of departments, the qualifications of the teachers, etc. Special grants are made to schools doing secondary work, also to schools which according to the inspector's report show special efficiency with respect to grounds, buildings, equipment, government and progress.<sup>110</sup> The courses of study, text-books, etc., followed by all schools throughout the province, whether Catholic or non-Catholic, must conform to those prescribed by the Department of Education. Provision is made for the use of

<sup>107</sup>*Canadian Annual Review*, 1905.

<sup>108</sup>Weir, op. cit., p. 101.

<sup>109</sup>"Canada and Its Provinces," vol. 11, p. 190.

<sup>110</sup>Cf. School Grants Act, section 3. Alberta Consolidated School Ordinances, Edmonton, 1919.

Catholic Readers in the Catholic schools, but the use of these is optional.

Catholic schools are submitted to the same inspection as non-Catholic schools. Although there are several Catholic school inspectors on the Provincial Staff, yet no division based on religious differences is made in the matter of school inspection. In this the system of Alberta and Saskatchewan differs from that of Ontario and Quebec, where Catholic schools are inspected solely by Catholic inspectors who are, however, provincial officers. All teachers employed in Catholic schools are compelled to qualify according to the general provincial regulations relating to examination, training and licensing of teachers. Religious instruction is permitted in all schools, but formal instruction may only be given at a certain stated time during the school periods. The time during which such instruction may be imparted in Catholic schools, whether separate or public, is regulated by law. No formal "religious instruction is permitted in the school of any district from the opening of school until one-half hour previous to its closing in the afternoon, and after which time any such instruction permitting or desired by the board may be given."<sup>111</sup> The school, however, may open with prayer. Attendance at religious exercises is not compulsory, and, if parents or guardians so desire, any child has the privilege of leaving the schoolroom the moment religious instruction is commenced.<sup>112</sup>

*(To be continued)*

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<sup>111</sup>The School Ordinance, section 137, Edmonton, 1919.

<sup>112</sup>Cf., *op. cit.*, section 138.

# THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER\*

## SUMMARY

(Continued)

To Locke belongs the credit of breaking with the rigid formalism pervading the educational systems of his time and of making an attempt to mitigate its narrow humanistic ideals. He endeavored to center the educational process about the child by suiting the curriculum and the methods of teaching to the nature and the needs of the pupil. When he takes account of individual tendencies and capacities, and expresses his belief in the waxen pliability of the child's mind, he foreshadows the modern doctrine concerning heredity and plasticity. But Locke has no scientific knowledge of child nature, or of the laws of development of conscious life. Nor could he have; for, in the light of his own philosophy, knowledge about concrete, objective realities, whether of bodies or of spirits, is not possible. We may have general opinions, and a knowledge of individual facts, but not general or universal knowledge.

The pronounced empirical tendencies which the philosopher expresses in the beginning of Book II of his *Essay*, would have led us to expect a different attitude toward sense-training and the observational sciences. As a matter of fact, no rational attempt is made toward developing the power of observation; the imagination is neglected, and the memory is deemed incapable of improvement, except as far as health of body is concerned. He does, indeed, tell us that education should begin with such things as fall under the senses, but forthwith he

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\*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

addresses himself to the sense of hearing, and that, too, in a strange tongue, about objects that concern the sight and the muscular sense.

During the years when memory and plasticity are at their best and when the child should be taught to take in the objective world about him through all the avenues of the senses, Locke confines him chiefly to linguistic studies. Poetry, music, drawing and painting that cultivate the imagination and afford perennial enjoyments of the higher type, find no fitting place in his educational plan. The cultivation of the reasoning powers is urged with great force and justice, but Locke is rather unfortunate in not assigning a more suitable place to logic, as embodying the laws in harmony with which we exercise our reasoning activities.

Perhaps the most serious short-coming in Locke's educational theory is his failure to transmit to the child that which is best in the social heritage. His philosophy would make the natural sciences impossible, and even when he treats of such things, as the earth or the heavens, he deals with them from the static, not from the dynamic viewpoint.

The expression of the beautiful in art is not appreciated. There is left man, his activities, and his literature; but the knowledge of God and of all those things requisite to enable the child to make the most important adjustment in life—the fitting himself for life eternal—receives but scant attention.

#### LOCKE AND THE DOCTRINE OF FORMAL DISCIPLINE

In order to determine Locke's position with regard to the doctrine of Formal Discipline, we shall begin by defining our terms. The word *discipline*, in general, may be taken to signify *drill* or *training* whether physical, moral, or intellectual. Its purpose is to develop power, habit, and control. In this sense every educational process involves or should involve discipline. The term Formal

Discipline is used in a more technical and restricted sense.

It is "the doctrine of the applicability of mental power, however gained, to any department of human activity."<sup>235</sup> This theory, based upon the Aristotelian "faculty" psychology, supposes that the power gained by the memory, the will, or the understanding in the pursuit of any study or activity can be used equally well in any other field of human endeavor. Though implied in the educational practices of the Greeks and the Romans, who believed a course in gymnastics, music, and oratory, the most suitable preparation for the demands of life, the doctrine of Formal Discipline did not take definite shape until the seventeenth century. During the Middle Ages, Latin had been the language of the learned and the key to the best that was worth knowing in literature, rhetoric, law, medicine, mathematics, and philosophy. It was the garb in which the ancient world had transmitted to posterity its intellectual heritage. But with the development of the modern vernaculars and their gradual substitution as the medium of expression in the various departments of human thought, the universal and pressing necessity of the classical languages was no longer felt in the same degree, and the claims of realism became more insistent. Their retention and the continued emphasis upon them, though no longer justifiable solely on the grounds of content of knowledge, was now justified on this new theory.

"By the seventeenth century," says Monroe, "the linguistic and literary curriculum had become traditional, with the authority of the learning of two centuries behind it and with a scholastic procedure which in details of method and curriculum, in the entire technique of the schoolroom, had never been equalled by any previous system of educational practice. . . . Since this narrow

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<sup>235</sup>De Garmo in Baldwin's Dictionary of Philosophy and Psychology.

humanistic education no longer had any direct connection with the practical demands of the times and no longer offered the sole approach to a knowledge of human achievement and thought, a new theory must be found to justify its perpetuation. This new theory was, in a word, that the important thing in education was not the thing learned, but the process of learning. In respect to this principle, the new education was but a revival of the formalism of mediaeval scholasticism.

“The mind as a bundle of faculties was to be developed by exercising these various powers upon appropriate tasks whose value consisted in the difficulties they offered. These faculties were considered to have no necessary connection with one another, hence these disciplines were separate and distinct things; though some faculties were higher than others. The highest was the reasoning power to be developed by appropriate discipline in mathematics, logical disquisitions, and the languages; but the faculty upon which all the others depended, and upon the successful development of which depended the success of the education, was the memory. Discipline of the memory then took precedence above all other exercises. The best training for the memory was afforded by the mastery of material which had no inherent interest for the child.”<sup>236</sup>

Opposed to the doctrine of *Formal* Discipline stands the theory of *Specific* Discipline, which asserts that the power gained in any particular kind of exercise can not be transferred from one activity to another, save in so far as the two have elements in common. “Mental power is of two kinds, specific and generic. . . . In other words, the power that is generated in any activity can be fully used again in the same kind of activity, but only partly used in other kinds—the measure of the difference being the relative unlikeness of the two activities.”<sup>237</sup>

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<sup>236</sup>Text-Book in the History of Education, pp. 505, 506, 567, 568.

<sup>237</sup>Hinsdale, Studies in Education, pp. 47. 73.

This doctrine of Specific Discipline may be regarded, in reality, as a nineteenth century development of the theory of formal discipline, and growing out of the conflict between the protagonists of a "scientific education" and the advocates of the old traditional classical and mathematical education. The claims of the sciences were based on the superior specific discipline derived from their study and on the intrinsic value of their content. Besides, it was urged, as a general discipline they were fully equal, if not superior, to the classics and mathematics.

Youmans expresses the relation between the three phases through which the disciplinary theory has passed, thus: "The ancients employed the useless fact A for disciplinary purposes, and ignored the useful fact B. The adherents of the current theory (of Formal Discipline) propose to learn first the useless fact A to get the discipline necessary to acquire the useful fact B; while a rational system ignores useless A and attacks B at once, making it serve both for knowledge and discipline."<sup>238</sup> If we substitute *less useful* for "useless," we may regard this as a fair presentation of the facts.

The theories of formal and of specific discipline agree in this, that education is largely a matter of training and discipline, having for object the development of power and habits, physical, moral, and mental. The essential difference is that the theory of Formal Discipline asserts the possibility of complete transference of training effect from one activity to another, and that the study of a few subjects well chosen for the purpose will serve as an adequate preparation for any calling in life. The specific disciplinarian, on the other hand, admits a transfer of energy only to the extent in which the new activity is similar in ideals, in method, in matter, or some other elements, and that, therefore, specific training upon

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<sup>238</sup>The Culture Demanded by Modern Life, p. 23.

directly useful content subjects is the logical preparation for a specific calling in life.

With the field thus cleared, let us examine Locke's position with regard to the doctrine of Formal Discipline as defined above.

That Locke is a disciplinarian seems to be so obvious even to a casual reader of his *Thoughts* and the *Conduct*, that the citation of specific passages in support of the assertion may be regarded as superfluous.

His "hardening" process, whereby he proposes to inure the body to inevitable vicissitudes and discomforts, is a strict physical discipline. Virtue is to be ingrained into the young by a rational discipline, that begins in the cradle and continues through life. In the training of the intellect there is constant insistence on the importance of forming habits of reflection and ways of reasoning.

But though Locke has been repeatedly classified as a formal disciplinarian, it is our purpose to make a brief examination of the reasons therefor, and to test their sufficiency. Monroe, although not very explicit, seems to rank Locke among the formal disciplinarians. "The one fundamental thing," he says, "that makes Locke a representative of the disciplinary education throughout is his idea of the human mind as a mere blank to begin with, which has its virtues and powers worked into it from the outside through the formation of habits."<sup>229</sup> Here Monroe refers, of course, to the figure of the *tabula rasa*, interpreting that metaphor as a denial of native mental energy. But the passivity resulting from the absence of all innate power, to begin with, would furnish no ground for discipline.

Furthermore, that Locke did not intend to deny the innate powers of the soul is made clear by his own comment upon this expression. . . . "I think nobody . . . who ever read my book could doubt that I spoke only of

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<sup>229</sup>Op. cit., p. 513.



innate ideas; for my subject was the understanding, and not of innate powers.'<sup>240</sup>

This alone would be sufficient evidence to show that he admits the existence of innate powers, but, in the *Conduct*, he expresses himself more positively: "We are born," he says, "with faculties and powers capable almost of anything."<sup>241</sup>

When Locke refers to inborn powers of the mind as faculties, he seems to foresee the possibility of being interpreted as holding the theory of distinctly existing and independently operating principles. He forestalls such a misunderstanding when he says: "The ordinary way of speaking, is, that the understanding and will are two faculties of the mind; a word proper enough, if it be used as all words should be, so as not to breed any confusion in men's thoughts, by being supposed (as I suspect it has been) to stand for some real beings in the soul that performed those actions of understanding and volition . . . yet, I suspect, I say, that this way of speaking of faculties has misled many into a confused notion of so many distinct agents in us; which had their several provinces and authorities, and did command, obey and perform several actions, as so many distinct beings; which has been no small occasion of wrangling, obscurity, and uncertainty in questions relating to them."<sup>242</sup> "If it be reasonable to suppose, and talk of faculties, as distinct beings that can act . . . it is fit that we should make a speaking faculty, and a walking faculty, and a dancing faculty by which those actions are produced, which are but several modes of motion."<sup>243</sup> Hence, as far as Aristotle's "faculty" psychology is concerned in the theory of formal discipline, Locke had no part in it.

Nowhere is Locke more clear and emphatic on the

<sup>240</sup>*Essay*, Fraser's Edition, Introduction, p. xlv.

<sup>241</sup>Sec. 4.

<sup>242</sup>*Essay*, Bk. II., c. 21, 6.

<sup>243</sup>Bk. II., c. 21, 17.

subject of discipline, than in the *Conduct*, and here particularly when he discusses the value of mathematics. He says, "Would you have a man write or paint, dance or fence well, or perform any other operation dexterously and with ease, let him have ever so much vigour and activity, suppleness and address naturally, yet nobody expects this from him unless he has been used to it, and has employed time and pains in fashioning and forming his hand or outward parts to these motions. Just so it is in the mind; would you have a man reason well, you must use him to it betimes, exercise his mind in observing the connection of ideas and following them in train. Nothing does this better than mathematics, which therefore I think should be taught all those who have the time and opportunity, not so much to make them mathematicians as to make them reasonable creatures."<sup>244</sup> "I have mentioned mathematics as a way to settle in the mind a habit of reasoning closely, and in train; not that I think it necessary that all men should be deep mathematicians, but that having got the way of reasoning, every single argument should be managed as a mathematical demonstration, the connection and dependence of ideas should be followed till the mind is brought to the source on which it bottoms and observes the coherence all along . . ."<sup>245</sup>

(*To be continued*)

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<sup>244</sup>Sec. 7.

<sup>245</sup>*Ibid.*

## EDUCATIONAL NOTES

### THE CATHOLIC UNIVERSITY WELCOMES ITS NEW CHANCELLOR

Archbishop Curley, the new Chancellor of the Catholic University of America, made his first official visit to the university on the Feast of the Immaculate Conception, the patronal feast of the university.

A pontifical High Mass was celebrated in the gymnasium. The Mass was preceded by a procession of the students and faculty and representatives of the various orders at the university. The faculty and members of the Dominican, Marist, Paulist, Carmelite, Augustine, Capuchin, Franciscan, Oblate and Holy Cross Colleges were present. Monsignori of the city and priests of the city churches, together with a huge crowd of laymen, also attended.

In an extemporaneous address delivered at the Mass, Archbishop Curley expressed his keen interest in education and especially in the higher education of young men. He reviewed the necessity of education for Catholics, not only to enable them to differentiate between right and wrong but to equip them with the ability to refute attacks on their religion. Attention was called to the phenomenal growth of the Catholic University, which, Archbishop Curley said, during the few years of his existence has outdistanced many of our oldest and most famous institutions. Stress was laid on the unlimited possibilities that lie in the wake of the university.

"This university," said His Grace, "was founded to be what the great universities of the past were to their respective countries. It was to hold up the torch of culture and learning saturated with the spirit of Christ. It is an institution established not alone for theoretical work but for the molding and forming of human character. Its products are real flesh and blood. It holds up before the eyes of men the ideals of Jesus Christ, who was one of us. The purpose of this university is to give to the world the ideal Catholic man. And the ideal Catholic man must first of all be a Catholic every day and

hour of his life, unashamed of his religion and ready to respond to the cause of his country if he is called."

The Archbishop voiced his desire that every bishop do all in his power to make the Catholic University the one great national Catholic university. He assured his listeners that he would endeavor to his fullest extent to bring about such a cooperation among the hierarchy.

In all of his public addresses since his installation, His Grace has given striking evidence of his interest in the cause of the Catholic school. He sees in religious education the solution of the great problems society is facing. The virtues necessary to preserve the sanctity of the home, the solidarity of the nation, the integrity of public morals will never thrive if education is to be separated from religion. "It is a recognized fact that outside the denominational institutions education in America is education without religion, and education without religion is no education at all." The Catholics in the United States think the public school system is a splendid one, as far as it goes. There is no antagonism or bitterness in their attitude. They simply do not think the system goes far enough. Education must be complete. It must not be satisfied to train the intellect and leave the heart untouched. Because Catholics are convinced of this truth they are ready to undergo a double tax; the tax for public schools and that which they impose on themselves to support their parish schools. Says the Archbishop:

The Catholics of America are not noted for their wealth, so that the fact that they are willing to make such financial sacrifices to carry out their convictions is sufficient proof of the honesty and intensity of their feelings on the subject. No man has a right to object to our attitude in this respect. I am a free American citizen and as such I have a right to go into a good restaurant and buy a good meal. I also have a right as an American citizen to go into another restaurant to buy what I consider a better meal. No man has a right to stop me. I do not interfere with another man's rights when I advocate the building of those splendid houses which give spiritual as well as mental sustenance to our children—the Catholic schools.

## AMERICAN EDUCATION WEEK

On November 29 President Harding issued a proclamation designating the week December 4 to 10 as American education week, during which citizens of the United States were urged to make a national effort to reduce illiteracy and remedy defects in the nation's educational system.

The President's proclamation was as follows:

Whereas public education is the basis of citizenship and is of primary importance to the welfare of the nation, and

Whereas more than 5,000,000 boys and girls in America are not availing themselves of our free school advantages and are lacking in that youthful schooling which is so essential to the making of an intelligent citizenship, and

Whereas the experience of the war reveals vast elements of population that are illiterate, physically unfit, or unfamiliar with American ideals and traditions; and our future strength and security are much dependent on their education and commitment to American ideals;

Therefore, I, Warren G. Harding, President of the United States, do urge the governors of the various states and territories to set apart December 4 to 10, inclusive, 1921, as American education week, during which citizens in every state are urged to special and thoughtful attention to the needs and the aims of the public schools. It is particularly recommended that efforts be addressed to practical expression of community interest in public education.

To that end organizations for civic advancement and social betterment are earnestly requested, when it can be made practicable, to provide programs which will inform the people concerning the vital needs in this direction, instruct them regarding shortcomings and deficiencies in present facilities, and bring to their attention specific, constructive methods by which, in the respective communities, these deficiencies may be supplied.

The subject of public education has always been very close to the American heart, and to the fact that it has been made a chief responsibility of local government units we largely owe the wide diffusion of education facilities. It is believed that a widespread and earnest effort at observance of education week would do much to emphasize this feeling of immediate responsibility. Therefore it is suggested that the pulpit, press, schools and public gatherings be enlisted in behalf of this special effort.

The department of education of the National Catholic Welfare Council addressed our Catholic educational institutions in an effort to encourage the observance of American education week.

At the Catholic University of America, special exercises were held at the usual Wednesday assembly hour and were attended by the members of the faculty, the clerical and lay students. On Friday the observance was also held at the Catholic Sisters College.

The Right Reverend Monsignor Edward A. Pace presided at the university conference. After reading the text of the President's proclamation and pointing out the significance of his utterance at this time, when so many vital problems are being discussed by representatives of the great nations, Monsignor Pace said in part:

It is obvious that a wider diffusion of real education is essential in the life of America and the preservation of American ideals. It is needed to safeguard our liberties, since ignorance invites tyranny. It is indispensable in a democracy where the people must decide upon issues and place men in office. It is the first remedy for the evils of sectional strife, sectarian bitterness and bigotry in all its malignant forms, which spring from the soil of ignorance.

That education of the right sort will go far towards the maintenance of peace, there can be no question. But this end will not be attained by mere instruction or development of skill. The peoples who shared in the World War were neither savage nor illiterate. The methods employed in handling armies and navies were not marked by ignorance. Nor was it ignorance that devised submarines, airplanes and poison gas.

The sciences must indeed progress, but their application must be tempered by the moral sense which true education develops, which inculcates respect for the rights of others and good-will toward all men.

Very aptly the President insists upon the responsibility that each community bears in regard to education—a responsibility that cannot be shirked or shifted to other shoulders. To develop such a sense of responsibility in every citizen is one of the chief functions of education. Without such a sense, there is no genuine citizenship.

Making reference to the pastoral letter issued by the Hierarchy of the United States in 1919, Dr. Pace pointed out that

this document emphasized that it is mainly through education that our country will accomplish its task and perpetuate its free institutions, and that such a conviction inspires the activity displayed in this field by individuals or organizations. Quoting from the pastoral, he said :

But these again are so many reasons for insisting that education shall move in the right direction. The more thorough it becomes, the greater is its power either for good or for evil. A trained intelligence is but a highly tempered instrument, whose use must depend on the character of its possessor. Of itself knowledge gives no guarantee that it will issue in righteous action, and much less that it will redound to the benefit of society.

The session held on Friday at the Catholic Sisters College was addressed by the Rev. Patrick J. McCormick, Dean of the Sisters College, who paid particular attention to that part of the President's proclamation in which it was declared that : "It is particularly recommended that efforts be addressed to practical expression of community interest in education." Dr. McCormick said :

In my view President Harding's proclamation touched upon the most essential element in American education, namely, community or local interest. From the beginning modern education has received its impetus and development from the local community, that is, from the city or hamlet, rather than the state or the nation. The public today needs to be reminded of this because of the almost universal eagerness to obtain not merely national direction of schools, but financial support and supervision.

#### MUSIC NOW COUNTS TOWARD COLLEGE DEGREE IN INCREASING NUMBER OF AMERICAN COLLEGES

That an increasing number of colleges and universities are allowing entrance and college credits in the subject of music so that the high-school student who wishes to specialize in music no longer faces the fact that his chosen subject will not "count" toward a college degree, but finds, on the contrary, that he can plan his high-school work in music with a view to the particular college which he may wish to attend, knowing that he will receive credit for it, are some of the facts

brought out by the U. S. Bureau of Education in a pamphlet on "The Present Status of Music Instruction in Colleges and High Schools" just released for distribution.

"The results of the questionnaire," says the Bureau of Education, "justify the conclusion that the colleges and universities of the United States are taking an ever-increasing interest in the development of music as a social, cultural and professional subject." There are 194 colleges which allow entrance credit in some form of music. In 190 theoretical music is recognized for entrance credit, and 154 grant entrance credit for appreciation. "Applied music," meaning performance on the piano, violin, voice, etc., is given entrance credit in 88 colleges. Ohio, Illinois, and Iowa have the largest number of institutions offering such credit.

There are 232 colleges which offer credit for music courses in college. The states of Illinois, Iowa, Kansas, Massachusetts, New York, Ohio and Pennsylvania lead in having the largest number of colleges offering credit for music courses. And there are 203 colleges which offer the degree of "music bachelor." Public school music is taking an increasing share in college music work: 36 colleges offer courses leading to diplomas or certificates in this subject.

That the high schools have made great strides recently in the number and variety of music courses offered is indicated by the following figures: 434 high schools offer courses in applied music, 118 grant credit for piano, 93 for the violin, 63 for other strings, 68 for wind instruments, and 92 for vocal study. One hundred and twenty-five schools own and lend instruments to their students. There are 31 schools which give credit for glee club work, 46 for orchestras and bands, 54 for theoretical music, and 73 for music appreciation.



## REVIEWS AND NOTICES

**The Science of Education in its Sociological and Historical Aspects**, by Otto Willmann, Ph.D. Authorized Translation from the Fourth German Edition by Felix M. Kirsch, O. M. Cap., In two volumes; volume I, Archabbey Press, Beatty, Pa. Pp. 351. Price \$3.00.

Willmann's "Didaktik als Bildungslehre," of which *The Science of Education* is a translation, has long enjoyed a sort of preeminence among Catholic works on education by German scholars. Published in 1882, it soon won general recognition for its scholarship and able presentation of the Catholic viewpoint. It has maintained its excellent standing ever since in spite of the numerous other works by Catholic authors which have later appeared on educational problems of a scientific or philosophical character. The fourth edition, from which this English translation is made, appeared in 1909.

The English title is not a literal rendition of the German, but it expresses very well the content of the book. Willmann studies the science of education in its historical and sociological aspects with a view to learning from the past its lessons of direction for the present and future. Hence he reviews education from its beginnings with the ancient peoples down to modern times not as the historian concerned chiefly about the content of history, which in many instances carries its own implications, but rather as the philosopher selecting only the essential data, interpreting it and dwelling upon its meaning for the modern student of theories and systems of education. To follow him, not to say appreciate him, one needs some acquaintance with the historical data which he touches upon. An examination of this may be seen in his treatment of the Renaissance as an educational movement.

In a few words Willmann characterizes the great national phases of the movement such as the Italian, the German, and the French Renaissance. He occasionally mentions educators who represent aspects of the movement under treatment. To get the full bearing of his appreciation and criticism of the Renaissance in the North and its relation to the Reformation

the historical facts and figures to which he merely alludes need to be known; when they are known such a comprehensive view as Willmann's is excellent. Students of education, and especially of the history of education, will derive most profit from it; although the broad outlines and views may be followed by the general reader to advantage.

Dr. Kirsch has done more than the translator's service in bringing out the book. By his notes and references he has made this version resemble a revised edition of the original. We hope that it will be accorded the patronage it deserves, and that through a wide circulation the success of the second volume now in press will be assured.

PATRICK J. MCCORMICK.

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A **First Latin Book for Catholic Schools**, by Roy Joseph Deferrari, M.A., Ph.D., Associate Professor of Greek and Latin at the Catholic University of America. The Catholic Education Press. Washington, D. C., 1921.

Experienced teachers of Latin will agree with the statement made in the preface to Dr. Deferrari's "First Latin Book for Catholic Schools" that the first Latin book should aim to give the student a complete mastery of the forms and of the essentials of syntax, all within the compass of a year's work, in order that in the second year he may study intelligently such Latin as Caesar's "Gallic War," and may, at the same time, make a more detailed study of the grammar.

Dr. Deferrari has kept this aim in mind throughout his book, which has admirably achieved its purpose. After a brief, but adequate, introduction, in which the rules of pronunciation, inflection and gender are clearly and simply set forth, there follow the three main divisions under the headings, Inflections, Syntax, and Latin for Translation.

In his treatment of the inflections, Dr. Deferrari follows the logical method of giving the student all the information that is essential then and there without scattering it piecemeal through twenty or thirty pages. This method facilitates the work of memorizing and eliminates confusion in the mind of the youthful Latin beginner.

Rightly judging that a successful study of the syntax presupposes a thorough grounding in the inflections, the author

of "A First Latin Book for Catholic Schools" does not take up the rules of syntax until the second part of the book, in which he follows the order of the standard grammars and thus "familiarizes the student at once with the most important tool for his Latin studies." It may be remarked here that Dr. Deferrari harbors no illusions regarding the rôle of the memory. He holds that it is much better to concentrate on the work of pure memory first in mastering the forms, and only then to proceed to the essentials of syntax. In this second part, the same simple direct manner of presentation is followed. The rules of syntax are systematically correlated, the syntax governing nouns, adjectives and verbs being grouped under corresponding titles.

The third part of the book contains very carefully selected exercises with full notes for translation. These are to be used, as Dr. Deferrari suggests, "as early as possible, probably at lesson thirty." They will furnish a practical application of the rules of Latin grammar and will likewise serve as an excellent preparation for the reading of Caesar's "Gallic War" in the second year. Moreover, with a view to aiding the pupil in the work of the next year, the vocabulary is made up, for the most part, from Caesar. Included in this part are the more familiar prayers and hymns of the Church. Dr. Deferrari's method makes it possible for the student to get an intelligent grasp of the Latin construction of these prayers and hymns in his first year. This has a twofold advantage: it awakens, or, at least, stimulates his interest in the language of the Church and her ceremonies, and encourages him to yet greater application when he sees of how much practical value to him but one year of Latin has been.

Though, in this first edition, English derivatives have not been given along with the Latin word, it is not because their pedagogical value has not been realized and appreciated. In the next edition, English derivatives will be included and whatever errors may have crept into the first edition will be corrected.

With this first year Latin book, the Catholic University Classical Series makes its first appearance. We therefore welcome the series in this, its first book, and express the wish

that this "First Latin Book for Catholic Schools" may be followed by a long line of works devoted to classical studies. In taking an interest in the classics we are but faithful to the best traditions of the Church, the Patron and Guardian of Classical learning through the centuries.

REV. J. P. CHRISTOPHER.

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**The Social Mission of Charity**, by Dr. William J. Kerby, New York; The Macmillan Company, 1921. Pp. 194.

A timely volume. When the stress and upheaval of the late war shook to their foundations the vaunted ideals of a materialistic world and left us all in deep thought concerning the basic principles that must be reckoned with if real progress is to be ours, a volume such as this is indeed as welcome as it is serviceable. From the pen of an able thinker, a man of wide experience, remarkable prudence and an admirable spirit we have, in this volume, what we have long desired and needed. The truths presented in Dr. Kerby's "Social Mission of Charity" are of value, whether we assent to them or not, and I am loath to say there are still some who, because of self-centered tendencies, will not accept these profound Christian truths stated in a simple and Christian manner. By the ideas and principles which form the warp and woof of this volume must the world be governed. "They are stronger than kings in council or representatives in congress. They are more enduring than bills of rights, or written constitutions or codes or creeds or treaties. They bind together men of different speech, of different race, of different pursuits. They give unity to human purposes. They promote human progress." They are the keynotes to the ideal of the Brotherhood of man and the Fatherhood of God.

The volume, although of special worth and interest to social workers, has been in fact written for all who feel a definite responsibility toward the modern world in doing their utmost as citizens no less than as Christians in the struggle for social justice and against poverty and its causes. To Churchmen and laity of all classes this book brings a special message, which, if not heeded, makes one unworthy of one's graces and a poor representative of the ideals of Christian life. For our teachers it is a veritable fount of serviceable suggestions,

which, if properly applied in the task of character-formation, will contribute in sending forth those moral and spiritual leaders so sorely needed in the present-day world, befogged and misled by a pernicious social philosophy. As Dr. Kerby points out, the remedy for the prevailing errors against justice and productive of poverty with its direful consequences is "conversation of heart, correction of views, stern self-discipline that holds the strong true to personal ideals. The cultural forces that shape character, home, school, Church, find a fundamental task here" and it is to our teachers primarily that we look for its sanest fulfillment.

The central idea is, as the title indicates, the constructive and cooperative work of charity. The writer first investigates the reason for this in the skillful analysis he makes of poverty, its chief causes and consequences. He then follows with an admirable presentation of the relations of justice, property and charity with poverty and rounds out his worthy contribution to sociology with a forceful setting forth of the principles of Christian charity that should guide society in fulfilling its duty those whom the Divine Master selected as His special friends and charges, *The Poor*. His final appeal to Catholic social workers is of such importance that I feel tempted to quote here and would if I did not feel confident that it will be read and followed literally.

LEO L. McVAY.

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**His Reverence—His Day's Work**, by Rev. Cornelius J. Holland, S.T.L. New York: Blase Benzinger & Co. Price \$1.50 net; postpaid \$1.60.

Under the above title Father Holland presents us with a series of thirty chapters that take the form of letters to an acquaintance, in which he discusses in a thoroughly delightful and entertaining manner the various activities, the tasks and duties, as well as the pleasures and pastimes, that occupy the waking hours of the priest. He takes the reader from the altar to the confessional, from the pulpit to the sick-bed, from the office to the cemetery, from the rectory to the bishop's house, from the ball game to the theater, and gives him the priest's point of view in every case. He even lifts the veil of private life and tells us of the priest's devotions,

his relations to his family and his disputes with his fellow priests. And it is all told with a simplicity and candor, an ease and familiarity, that cannot but appeal to the Catholic reader.

The book will prove especially interesting to the laity, helping them to understand "their priest" as they never understood him before; but it will be enjoyed by the priest also, as he will find himself revealed therein in a manner that will surprise and delight him.

The author's apology for the lack of preparation of sermons on the part of many priests is in full accord with what one ordinarily hears but it is still far from satisfying. The same might be said of the arguments with which he excuses the unwillingness of priests to write for publication. They are not convincing.

There is a slight tendency to adopt unusual words and forms of expression which, while they may be correct, jar with the general simplicity of the style. To speak of the *bloom going off the peach* is not unusual, but it is not often we hear the singleheartedness of the priest spoken of under the figure of a peach. When we are told "the priest is *annealed* to break the Bread of Life" we wonder what the writer means. *Unaccustomedness* is a clumsy word, to say the least; while *sacring-bell* is archaic, if not obsolete.

The book is well printed, with the exception of a few mistakes in the numbering of chapters and some errors in orthography, especially in the case of foreign words. We find *idem* for *idem* and *voul* for *vuol*, for example. One wonders whether they are merely typographical. However, these are but minor faults, if such they may be called, that do not mar the total effect of the book. It is well worth perusal.

EDWARD B. JORDAN.

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**The Dominican Lay Brother**, by Very Rev. V. F. O'Daniel, O.P., S.T.M. Published by the Bureau of the Holy Name, N. Y.

"Why a whole book, all about a simple lay brother," asks the author in his concluding chapter, where he sums up briefly the reasons that impelled him to write this little volume. Indeed there has long been need for such a book. Too little

attention has been paid by the various orders and, in consequence, by the world at large to the important part played in the drama of religious life by those simple souls "who only stand and wait." The labors of the lay brethren have been overshadowed by the grander achievements of the clergy; but it is safe to say that no religious order would have been able to accomplish a tithe of its actual work without the self-sacrificing service and devotion of its lay brothers.

The purpose of Father O'Daniel's book is twofold. First, it is to serve "for the instruction of the lay brother and for the enlightenment of those inclined to enter the Order in that capacity." And so it contains a brief summary of the origin and development of the religious orders, a short sketch of the life and work of the Founder of the Order of Preachers and an account of the daily routine of a Dominican lay brother.

Secondly, the author's object is to render some meed of praise to the lay brothers of his Order. The book, therefore, tells in general of the splendid work accomplished by them during the centuries of the Order's existence and of their achievements in architecture, painting and sculpture and the allied fields of art. But, remembering that the main object of the lay brother is the salvation of his soul, the author dwells at length upon the saintly life and deeds of representative lay members of the Order of Preachers. Many of these have sealed their religious vows with a martyr's blood; not a few have been enrolled in the catalogue of the Blessed; while others, though unknown to the world, have by their life and work rendered invaluable aid to their order and left an example that will serve as a source of inspiration and encouragement to those who would follow in their footsteps.

The Dominican lay brother may well read this little volume that is intended primarily for him; the young man in the world, who is dissatisfied with life as he finds it and seeks a better way of serving God, will find the book interesting, to say the least; while the general reader will feel indebted to the author for this insight into a phase of the religious life that is all too little known.

EDWARD B. JORDAN.

**Teaching The Drama and The Essay**, by Brother Leo, F.C.S.  
New York: Schwartz, Kirwin and Fauss, 1921. Price, 75 cents.

From one who knows the special needs of our English teachers we naturally look for something practical in the way of methods and suggestions, and we are not disappointed in this neat little volume from the pen of Brother Leo. "The jaded teacher" or "the novice in the profession," spoken of in the foreword, will, we feel confident, find in these pages the seeds of a fresh outlook and a new incentive. They will gather not only the idea or two to help them on their way modestly hoped for by the writer but much more. They will be stimulated to realize in their classes the central intent of this brochure "be less an arbiter than an appreciator." They will strive to correct the fault which is too common in our study of literature—the tendency to limit our efforts to stressing the intellectual, getting the meaning of terms and presenting the author's masterpiece as dead and inert. In other words, the suggestions offered in this volume will be helpful to our teachers of literature in arousing the dormant powers of appreciation. If the advice given in these pages be faithfully followed, we are quite sure that the fine sentiments awakened in the minds of the pupils by the study of the drama and the essay will be turned into the finer actions that always manifest the man of character.

The chapter on Matter, Manner and Mood is very well done. The one entitled "The Vital Appreciation of Literature" deserves a special notice, but the résumé of the principles to be followed in teaching Literature, found in chapter ix, should be conned over "in the smelter of our meditation" and expressed in our daily lives as teachers.

LEO. L. McVAY.



# The Catholic Educational Review

FEBRUARY, 1922

## THE NECESSITY FOR CATHOLIC HIGH SCHOOLS

Very recently a civic body charged with the administration of a charitable fund wrote to the Catholic authorities in a certain city asking in all simplicity why Catholic schools were insisted upon. They stated that in administering their fund they were frequently embarrassed by the insistence of Catholic parents in keeping their children in parochial schools. And with great naivete they asked why the children would not be sent to the public schools and be taught their religion in a Sunday school.

The ladies and gentlemen asking the question are educated, intelligent people; they have been living for years in a large community where there are scores of parish schools with tens of thousands of pupils; the work of the aforesaid committee brings them daily in contact with Catholic families in a most intimate way; hundreds of times the reasons for Catholic schools have been thundered from pulpits, proclaimed from platforms, and discussed in Catholic newspapers, magazines and books. One would have thought that the reasons had been driven home *ad nauseam* and that it would be platitudinous to even mention them to such a body. And yet in all sincerity they asked the question and the old road had to be traveled once more.

This incident, though disconcerting, is also illuminating. Perhaps we frequently take too much for granted in the discussion of Catholic principles. And so, if in recounting why Catholic High Schools are necessary we restate trite truths, let experiences like the above plead our cause.

## GROWTH OF HIGH-SCHOOL MOVEMENT

Looking back over the history of Catholic education in this country, it is very evident that the high school idea did not

take root in the Catholic body until long after it had become a fixed institution in the public-school systems. At least as a parochial or a diocesan work, it was scarcely heard of thirty or forty years ago. The private academies and the Catholic colleges, it is true, were engaged in high-school work much earlier. But Catholic high-school education for the masses can be said to have had its inception less than two generations ago. Indeed the idea has not had a smooth road to travel. Not only in the past, but even very recently there were many who contended that the parishes should not attempt secondary school work. It is not long since we have heard it urged that secondary education is not the work of the community, that high-school training should be restricted to those whose parents were able and willing to pay for it, and that if the Church had by dint of sacrifice and effort provided schools for elementary Catholic training, it had done its full duty to the rising generation.

In vain has the attention of these objectors been called to the un-American spirit of this contention. In vain has it been urged that in this land of equal opportunity it would be foreign to our spirit to make larger education the special privilege of the well-to-do. In vain was it pointed out that few indeed of the educated class have paid or are paying for their education and that were it not for state aid, legacies and bequests (to say nothing of the large part contributed by self-denying religious), educational institutions could not exist. Certainly the tuition paid by the vast majority of those who had the name of paying for their education would never have been sufficient to finance the institutions where they received their secondary or collegiate training.

Happily, however, changed conditions have silenced most of the erstwhile opponents of the high-school idea. Compulsory education laws have so changed the situation that it were idle to argue against providing educational opportunities beyond the grade school. Since most of the states have made attendance at school, either on full time or on part time compulsory up to the completion of the sixteenth year, theorizing on the subject has gone by the board. It is no longer a question of whether or not children should be given a high-

school education, but rather a question of where they should receive it.

Concomitantly with the new legal status of the question has come a very general change of public opinion on the matter. Whether the laws were enacted because of the growth of this public sentiment or whether, vice versa, the new opinion followed the enactment of the laws, we shall not discuss. But the fact is that the change is here and here to stay.

Most of us can remember the not far distant day when the average parent thought he had given his son and daughter a substantial education and endowed them with a sufficient preparation for life when he gave them a grammar-school training. Today the young man or woman who has not had a high-school course can lay no claim to being educated, and parents, many of whom did not enjoy the advantages of a secondary school training, are willing to make every sacrifice to confer this boon upon their children. Many avenues of advancement which a few years ago were open to the boy or girl, who could read and write and figure with tolerable speed and accuracy, are now closed to all except those able to show credits for a high-school course. Frequently this condition is announced as a *sine qua non*.

Another angle from which we may view the situation is that of official statistics. Seven years ago the Commissioner of Education pointed out that high-school enrollment throughout the United States had increased 100 per cent in fourteen years and that certain sections of the country showed an increase of 200 per cent during the same period. Rapid as is this growth, we are told (accurate figures are not available) that since the World War the rate of increase is even higher. If this rate of development continues, and the indications are that it will, undoubtedly high-school education will be as widespread in the next generation as elementary training was in the days when we went to school.

#### SOME DIFFICULTIES AND DANGERS

In these changed conditions what is to be the policy of the Church? Can she afford to leave the secondary education of her children to non-Catholic agencies or must she gird her loins for a new struggle and enter the lists to guard her

children on their journey through labyrinths of secondary training?

The difficulties cannot be ignored. The cost of high-school education is usually two or three times as high as elementary costs. The equipment is more expensive than the primary. Teachers require longer and special training. And additional buildings must be found. But yet with all these difficulties we cannot afford to balk at the task. The interests at stake are too great. Unless we consistently follow out our principles, our whole school system falls.

It is ingeniously optimistic to assert that, early impressions being most lasting, our children having been grounded in doctrine and religious practice during the eight years of their elementary course will prove staunch Catholics and will be able to meet and conquer all the untoward influences and arguments that will confront them during the high-school period in an un-Catholic even though not an anti-Catholic atmosphere.

To say nothing of the vagaries of sex hygiene teaching that is being advocated for high schools now-a-days, nor of the theories of evolution which the average high-school teacher exploits as proven facts, there are numerous points of contact in the history and the science courses where doctrines inimical to the Church and subversive of the faith can be and frequently are taught. A Catholic teacher and a Catholic text would therefore seem for these reasons to be even more imperative in the high school than in the elementary school. Early childhood may indeed be the time of deep impressions, but adolescence is the period of character formation. This is the time when the growing boy and girl begin to think for themselves, to adopt the principles that are to regulate the rest of their lives and to set up ideals for imitation. It is also the time of strong temptation, and unless they are hedged about with all the helps of religion, and encouraged and edified by the example and precept of religious minded men and women, there is a grave danger that all the care that has been expended during the earlier years shall be brought to naught.

An indirect attack also must be anticipated. Youth is a time of hero worship. An influence often imperceptible to

the youth himself, but none the less real and strong, is exercised by the instructors with whom he comes in contact. With their education, their broader experiences, often with their special talents, their wit, their ready answer to any and all questions, they become the heroes of the young disciple and he unconsciously adopts their way of thinking and acting. Usually these paragons of perfection that the pupil has discovered are college men and women, products of universities, whose products, according to well-founded report, are made up largely of pagans and scoffers at religion. It will not be necessary for them to mention their beliefs or lack of belief. The very fact that the impressionable pupil knows that these, in his eyes, most intelligent and educated instructors, practice no religion at all cannot help but plant in his mind at least a suspicion that high intellectuality is not compatible with religion. Perhaps, owing to home or other influence, he does not allow the suspicion to grow into a fixed judgment, nor to move him to change his religious practices; but, of a surety, there must result a chilling of his fervor and a loss of enthusiastic appreciation of his faith.

These are the positive drawbacks to be met in a non-Catholic high school. What of the negative aspect of the case?

#### CATHOLIC ESSENTIALS LACKING

The staunchest proponent of the secular high school would hesitate to claim for that institution any of the features that are considered essential and distinctive in the Catholic plan of education. Indeed it would be unfair to expect them in a school that makes no pretense to train the religious faculties of the student. And yet, we as Catholics, if we are to be at all consistent, must consider these features as second to none in importance in education whether it be primary, secondary or college. For they are the *raison d'être* of our school system.

The fundamental purpose of Catholic education is to put into operation a practical plan to instill into the minds of our children, *pari pasu* with secular training, the principles, ideals, doctrines and practices of our holy religion. The character and life of the rising generation is to be formed and dominated by the teachings and example of Christ. To this

end all the expedients that the experience of ages has shown to be effective are marshaled. A religious atmosphere is created in the schoolroom. The day's work begins with prayer—the children are reminded of the presence of God. Their studies are for God—the end and object of all living. The crucifix, the religious pictures, the habit of the teacher, all speak of Christ and His Saints. As the Jews of old recounted to their children the deeds and sayings of the prophets and of the champions of Israel's wars; as the Greeks and Romans held up as models for youthful imitation the heroes of mythology, so the Christian teacher introduces as models for imitation the heroes of the Church, the saints of God and their Divine Leader.

Hymns, legends from the lives of the saints, recitations of religious poems and selected prose punctuate the program of the day to keep Christian ideals and spiritual motives ever present. Step by step the little ones are made acquainted with the doctrines of the Divine Master as their unfolding intellectual powers enable them to grasp their meaning. Other studies are to be constantly correlated with religious principles. Gradually also they are furnished with arguments that will enable them to give a reason for the faith that is in them.

For these instructions and this training progress with the growth and progress of the pupil and changes in presentation are made to suit the age of the student. Controverted doctrines are defended in the advanced classes in order that the specious arguments they will hear later on may not deceive them. They are to have an intelligent understanding of their faith, to appreciate its beauty and explain and defend it to others.

Character training is to be founded on these Christian truths and to develop as a natural consequence of their realization. All the natural virtues, honesty, charity, purity, devotion to duty, self-restraint are insisted upon, not from any weak motive of self-complacency or expediency, but from the only lasting and sufficient reason—to please God under Whose all-seeing eye we are at all times and Who will reward the good and punish the wicked.

The supernatural virtues of faith, hope and charity readily

take root in soil such as this, and spiritualize the lives of these growing followers of Christ. Catholic training embraces not only the knowledge of Christian doctrines and principles, but the practice of religious observances. Regular and devout attendance at mass with careful directions how to behave and how to join in that august act; frequent reception of the sacraments, together with solid instruction as to the requisites and the manner of receiving them well; visits to the Blessed Sacrament; membership in sodalities; joining in processions and other devotions of the Church, all are insisted upon as part of the practical training in religion. For the external observances of religion are necessary not only as visible bonds of union with the Church but principally as means of grace. And here is the ultimate aim of all Christian training—to sanctify the lives of the growing generation. We believe that the Mass, the Sacraments, and the sacramentals bring into the soul the gifts and graces of God, enabling it to overcome temptation, beautifying it and establishing it in every virtue. And if character formation is the great desideratum in educating, surely these practices of religion, spiritualizing, purifying and ennobling as they are, must be the most potent factors in true education.

Add to these elements the edification that comes from close association with men and women whose lives are dominated by supernatural motives and who are living exemplars of Christian principles, and we have the sum total of the influences that are distinctive of Catholic education as such.

All these factors—Catholic atmosphere, religious instruction, Christian idealism, practices of devotion, and religious edification—the very heart and soul of the training every Christian youth should receive—are lacking in a high-school course given in a non-Catholic school. This is the great defect and the ever present objection to having our boys and girls attend secular high schools.

Consistency demands that religious training go hand in hand with secular education, not only in the grades but also in the high school. If our principles are sound they apply equally to every period of school life from the kindergarten to university. And we can no more balk at the expense or

difficulty in providing secondary education, now that it has become so general, than our forefathers in their poverty did in establishing primary schools.

Ample will the results repay the effort. The high-school period will prove the harvest time of the arduous work done in the grades. Then will the results of the careful training given show in the young men and women whose lives are motivated by sound and intelligent Catholicity. Contact with their priests and the religious teachers for two or four years additional, together with attendance at the sacraments and the practice of the devotions connected with every Catholic school should not only protect our boys and girls during this critical period of their lives, but should also crown the work previously done and send them forth thoroughly trained in their religion and with an education thoroughly sound because it is truly Catholic.

REV. JOHN E. FLOOD,  
*Diocesan Superintendent of Schools,*  
*Philadelphia, Pa.*



## PRESENT DEVELOPMENTS AND TENDENCIES IN THE AMERICAN HIGH SCHOOL<sup>1</sup>

The far-reaching changes that are taking place in the American system of education are frequently ascribed to the whims and fancies of professional pedagogues. It is the fashion with a great number of people, within the schools as well as without, to label every attempted reform "fad," and then sit back and smugly recount the educational glories of the past. Their dictum is, "Whatever was, is right," and there is something naive in the manner in which they insinuate that they personally represent about the best that any system of education could ever hope to accomplish.

Such generalizations are too easy, particularly when the blessed gift of forgetting has served to obliterate discomfiting realities. It might prove very enlightening, could someone develop the technique, to measure the results of the teaching of the past. Starch mentions an interesting comparison made between the spelling ability of children of the same age and grade, in the same school, in 1846 and in 1906.<sup>2</sup> Twenty words given in a spelling test to ninth-grade children, sixty years before, were given to ninth graders in 1906. The latter made a class average of 51.2 per cent against 40.6 per cent, the average of the former. The schools of the past have turned out some very great men; but they have turned out more than a few, who are not so very great.

But even granting all to the education of bygone days that its champions claim for it, the case against the modern school remains to be proven. For, after all, the past is not the present, and the school of yesterday cannot be the school of today. Though it savors of cant to say it, the school is society's means of self-preservation. It must look to the past and insure the transmission of all the treasures of human wisdom and skill and feeling and power, that the race has

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<sup>1</sup>Stout, John Elbert: "The Development of High School Curricula in the North Central States from 1860-1918." The University of Chicago, Supplementary Educational Monographs, Vol. 3, No. 3, Whole Number 15; Lull and Wilson: "The Redirection of High School Education," 1921, Lippincott.

<sup>2</sup>Starch: "Educational Psychology," Macmillan, 1921, p. 348.

accumulated in its onward way. But there are wonderful elements in the present as well, and both the past and the present need to be evaluated in the light of the future. Education, particularly in an industrial democracy like ours, must change, because times change. Life in America, people in America, conditions in America, today, are quite different than they were twenty years ago. As a matter of fact, the past eight years have completely upset our accustomed ways. Our whole system of corporate living is largely an experiment, and experimentation always implies change in method. No doubt there are many wild theories rampant in the educational field today, just as there are wild theories rampant in almost every other field. But they are symptomatic rather than anything else, and the inherent conservatism of the schools will always serve to neutralize their influence.

The most significant changes in American education are at present taking place in the secondary schools. This article aims to indicate the general trend of these changes. No attempt will be made to evaluate them, further than the suggestion of a sympathetic attitude based on the primary principle that the school must meet existing needs. At present these changes are regarded with dismay by those who breathe the rarefied atmosphere of the college and university. They fill the mind of the average tax-paying citizen with a vague sense of misgiving. Perhaps, as some feel, the American high-school program will eventually bankrupt the nation. But these things should have been thought of back in 1821, when with the establishment of the English Classical High School in Boston, the free public high school came into being. What we have today is but the logical development of the idea that brought that school into existence. It was a comparatively simple thing to prepare children for practical life in those days; it is not quite so simple today.

The English Classical High School was established in Boston for the purpose of "furnishing young men of the city who are not aiming at college, with a good English education, to fit them for active life, or qualify them for eminence in private or public stations." Prior to that time, the Latin Grammar School, with its college preparatory aim and its strictly

classical curriculum, was the usual type of secondary school. By 1850 most high schools had adopted a program that consulted both aims, preparation for life and preparation for college, and though lack of uniform standards prevailed until the end of the last century, the philosophy of American high-school education has been slowly formulating itself around these two objectives.

College entrance requirements being definite and life needs being indefinite, it was the influence of the higher institutions that dominated high-school curricula during the nineteenth century. The needs of such children as were not going to college were taken care of on the basis of electives. However, since 1900, the life-needs aim has gradually asserted itself, has become more definite and standardized, with the result that the tendency is to make it the central aim, and to regard the college entrance course as prevocational. The rights of the children who must go to work at the completion of the high-school period are now getting a hearing and the high school is no longer ashamed of its practical propensities. Culture is seeking redefinition in terms that will include things commercial and industrial. The sacred claims of the classics are still defended, but educators realize that if all children are to get a high-school education, Latin and higher mathematics cannot be made a universal requirement.

If we can take the experience of the north-central states as typical, we may say that by 1860 the subject-matter of the high-school curriculum had been stabilized as follows:

Mathematics: Arithmetic, algebra, geometry and trigonometry.

English: Grammar, composition, rhetoric and literature.

Science: Physiology, physical geography, botany, zoology, physics, chemistry, geology and astronomy.

Social Studies: European and American history, some civics, and political economy in a few schools.

Languages: Latin, French and German.

Vocational: Bookkeeping and commercial law.

Not all of these subjects were required. Trigonometry, rhetoric, literature, all sciences, except physics, civics and political economy, were generally electives. If a foreign language were required, it was usually Latin.

From 1860 onward we discern definite tendencies toward uniformity and standardization in the courses offered, and the names come to signify a definite content. In mathematics, there is a decline in trigonometry, and such subjects as analytics, calculus, surveying, navigation, etc., found in the older curricula, disappear finally. More time is given to algebra and geometry, with a consequent development of these subjects and a change in content. The character of the processes and problems in arithmetic is likewise changed.

The changes in English were most important because of their radical character. More time was devoted to the subject and greater uniformity prevailed. Though there was much agitation for a more functional treatment of grammar, the formal discipline point of view continued to dominate. Rhetoric loses its affinity to logic and is linked up with composition, the latter supplying the drill material. Three stages appear in the teaching of literature. The first of these based its work on Select Readings looking to training in oral reading and to acquaintance with the best authors. Then came a period when the biography of authors was the chief content. The tendency in the third period was to study the classics as wholes and to pay more attention to the historical aspects of the work rather than the author's life.

Though composition is mentioned in all courses of study, it was not until the end of the century that it began to receive due attention. Literary societies organized in the school afforded it some motivation. In the beginning it was regarded as a means of drilling grammatical rules into the mind of the child. Then it became the practice side of rhetoric, and finally it was linked up with literature, the classics furnishing at the same time the theme and the model. While there was always an amount of informal work on topics derived from the reading and the personal experiences of the pupils, composition work in the nineteenth century was characteristically formal.

In the Social Studies, the history of Europe continued to receive the major emphasis, particularly in its political and military phases. In 1885 Meyer's texts came into vogue with their discussion of social problems, art, commerce and religion. United States History is taught from a political and

constitutional point of view. Civics added to a theoretical analysis of state and federal constitutions, a study of the functions of government. Political Economy, at first a matter of principles and philosophy, comes to stress economic laws in their application to actual problems and conditions.

Little modification is seen in the teaching of languages. The vocational course adds typewriting, stenography and commercial arithmetic to bookkeeping. Mechanical drawing and manual training are introduced to meet the demands of industry.

In Science, the Natural History of the earlier curricula yielded place to biology, particularly to zoology. At first the point of view was the classification of forms, which gave way to comparative anatomy and finally to the study of structure from a morphological standpoint, the time being spent mostly on the lower forms. Botany came to be standardized along the line of plant morphology. Physiology began to stress hygiene along with the study of human anatomy.

Physics, known from the beginning as the "science of common things," becomes highly formal and mathematical, especially after the introduction of the laboratory method in 1885. Experiment was introduced into chemistry even earlier than this, but the laboratory work instead of making the subject real, tended to direct attention away from content and to emphasize technique.

Geology gradually declined. Geography remained in its physical and commercial aspects. The aim of teaching science likewise changed. The religious aim dominated at first. Then came the knowledge aim, a science being treated from the standpoint of pure knowledge or knowledge in its practical bearing on life. But the final and almost universal aim came to be mental discipline and the sciences were hailed as the best means of developing and training certain mental powers, such as observation, logical thinking, etc.

Throughout all this period, college entrance requirements continued to dominate and the general aspect of high-school education was formal. The conservative tendencies of the school show themselves in the wariness with which new subjects are greeted and the prevalence of the disciplinary aim.

Even practical subjects, such as bookkeeping and the commercial arts are taught in an idealistic fashion, and though much is said in condemnation of static methods, particularly in the prefaces of new texts, there is little realization of the better things promised.

However, after 1900 tendencies to radical change become more and more evident, and by 1910 the "reorganization of secondary education" was well under way. This was due partly to the evident shortcomings of American high-school education, both as a preparation for life and for college, partly to the growing conviction that secondary education should be made universally compulsory. The materials were scrutinized in the light of more definite aims. Convention ceased to exert its wonted influence in the determination of subject-matter. It became the fashion to demand the reason of things. Comparative studies made of secondary education in other countries brought to light the fact that better work is being done in less time in Europe and likewise that European practice can help us but little, since the American high school is unique in the fact that it regards the needs of the masses and is not intended to be a select school.

The changes that have been taking place since 1900 might be summarized as follows:

1. *Change in Scope.*—The tendency is to extend the period of secondary education downward to include the last two years of the elementary course in a Junior High School and upwards to bring in the first and second year of college into a Junior College. This would increase the secondary period to six and possibly eight years. The Junior High School movement has grown to the extent of assuming a definite place in American school organization. Its curriculum includes a number of the traditional high-school subjects as well as certain subjects of a prevocational nature. At present there is a lack of standardization, many so-called Junior High Schools being nothing more than traditional seventh and eighth grades with departmental teaching. There is likewise a lack of agreement as to whether it shall include only the seventh and eighth grades or whether it shall include the ninth grade in a three-year course. The nature and content

of the Junior College course has scarce been touched. The University of Minnesota is at present undertaking a study and evaluation of this latter movement.

2. *Change in Aims.*—The titles of high-school subjects have become more meaningful, indicating that aims are becoming more definite. Courses are offered in agriculture, business, millinery, pharmacy, telegraphy, etc. There are normal preparatory, office preparatory, scientific preparatory courses as definitely outlined as the traditional college preparatory course. These courses are planned and developed on the basis of pupil needs.

3. *Changes in Organization.*—Three general plans are in operation: (a) A single course with electives; (b) parallel courses; (c) major and minor courses. The size of the school and the character of the population seem to have most to do with the manner in which the work is organized. The relative merits of these different plans can only be judged by the manner in which they are administered.

4. *Changes in Subject-Matter.*—Commercial subjects and work in the fine and practical arts are growing. On the domestic side, three courses are offered: (a) Domestic science, treating of food, its value, preparation, etc.; (b) domestic art, looking to the artistic side of home-making and including such subjects as needlework and domestic designing; (c) domestic economy, or the science of home management.

Manual training and mechanical drawing are gradually being absorbed in the more definite phases of industrial arts, which include a study of type industries and some applied mechanics.

In the social studies, the emphasis is being placed on commerce and industry. This is especially true of history, where we note the advent of specialized histories, industrial and commercial, and a social orientation of the materials of general history. The tendency is to select those features of the past that bear directly on the present. Civics includes much sociological and economic material. Courses are likewise offered in elementary sociology and economics, treated not in a scientific but in a practical, functional manner.

There is a tendency toward unification in certain courses,

particularly in English and mathematics. Combination courses in grammar, composition and literature are being attempted. More intelligent attention is being paid to composition, oral as well as written and the problem approach is recommended. By way of correlation, themes are borrowed from other studies and written reports in all branches are regarded as composition. Such courses as business English are primarily composition courses. Literature is correlated with composition and includes current literature. Periodical literature is the basis of work in current events.

New texts in mathematics depart from the traditional arrangement of materials to meet the requirements of courses of a mixed or unified character. These courses are divided into three parts: (a) Arithmetic and geometry; (b) algebra and arithmetic; (c) algebra, geometry, and trigonometry. The conventional mensuration work of the eighth grade is presented on the basis of practical geometry and geometry is regarded as a more psychological approach to advanced mathematics than is algebra. The aim is to organize the material on pedagogical rather than logical lines.

In science, the highly specialized courses of the past, formally presented, are being reorganized on the basis of an introductory course in general science. This course was first introduced in 1905 and has been growing in favor. In many ways it resembles the natural history of earlier days. In the individual sciences the tendency is to put less emphasis on scientific training and to develop the content value. There is a decline in physiology with the advent of general science.

With the exception of the universal disappearance of Greek and the present vogue of Spanish, little change is noticed in the languages, although the question of methodology is very much to the fore.

If we may take the percentage of schools requiring a subject as an index of the importance with which it is regarded, then English ranks first, being universally required. Eighty per cent of the schools require algebra, 60 per cent social studies and plane geometry, 50 per cent science, 10 per cent a foreign language, 10 per cent fine or practical arts. The tendency is to yield on the point of algebra and to include more in



the line of social studies and practical arts. In the State of Ohio, for instance, algebra is no longer a required subject.

By way of corollary, the following points are of interest:

1. The American high school at the present time regards preparation for life as its chief function. Not that there is any tendency to neglect college entrance requirements. But the fact that secondary education is becoming universally compulsory demands that the needs of the majority of the children receive prior consideration. Lull and Wilson class college preparatory courses with the prevocational, regarding them as a minor in a scheme which is worked out on English and social studies as a major.

2. The rather utilitarian point of view that characterized the earlier efforts along the line of vocational training is being superseded by a more cultural outlook. The work is regarded as prevocational rather than vocational, and one of its aims is the testing out of aptitudes and abilities. The purpose is to inspire a broader sympathy through the mutual understanding of the inter-relationships existing between different types of life work. Cultural subjects are receiving motivation on the basis of preparation for leisure. This particular life need is better understood and appreciated. In these days of shorter working hours, the integrity of the nation depends very intimately on the manner in which people spend their leisure time.

3. The need of correlation is becoming more and more important. So many subjects are being offered that unless there is some organization the charge of "cafeteria" education will be warranted. The plan advocated by Lull and Wilson in their work on the Redirection of High School Education is worthy of serious attention. They organize the curriculum around English and the social studies as a core, listing other subjects in minor courses of a prevocational nature.

4. The need of trained high-school teachers is becoming more and more apparent. The psychology of adolescence is most important. High-school students cannot be treated as children, nor do college methods succeed. Professional training is at least as necessary for the high-school teacher as for the teacher in the grades. The unpopularity of Latin is due more

to faulty and haphazard methods than to any inherent difficulty in the subject itself. A college degree is no guarantee of teaching ability.

5. The charge so frequently brought against the elective system—that it makes the immature child the arbiter of his own destiny—fails to take account of the manner in which electives are administered. It is a course that is elected and not an individual branch. Moreover, good schools direct the election after consultation between the child, its parents and the school authorities. The whole process thus becomes a sort of vocational guidance. The differences in individual children are more apparent during the high-school period than their likenesses. When children of all classes and all degrees of ability, with a wide range of post-school destinies, attend a school, it would be manifestly absurd to force all to take the same course.

6. The philosophy of the modern high school is derived from a better knowledge of adolescence and its psychology, from a surer estimate of the needs of pupils preparing to live efficiently in a democratic commonwealth, and from a concept of character defined in terms of citizenship. The ideal of leadership no longer dominates in the same degree, although it is stressed and encouraged in the college preparatory aim. From the beginning, the American high school has gloried in the sobriquet, "The people's school." Only today is the full meaning of this term being realized in practice.

#### CONCLUSION

The effects of the development of high-school education in the United States on the Catholic school system calls for much prudent thought and courage to face eventualities. As Father Flood points out in his article, little is to be gained by academic discussion as to the principle of compulsory secondary education. We are facing a fact, not a theory. It becomes a question of either allowing our children to enter the public high schools at the most critical period of their development, or of supplying them with the same facilities under Catholic auspices. The Central Catholic High School is our promise and our hope. It is manifestly absurd to expect every parish to maintain and equip a high school that

would meet requirements. Were college entrance our only concern, or were it only a matter of giving a business course of a strictly vocational nature, the case might be different. But neither of these aims is adequate when the law requires all children to remain in school until they are sixteen or even eighteen years of age. Besides, too many Catholics have been shunted into routine office jobs which they come to hate, simply because no other course was offered. The Catholic high school may not deprive Catholic boys and girls of any of the real advantages they might have received had they gone to the secular schools. The task ahead of us in this regard is a great one. That it will be met bravely and successfully we know, because it is in the hands of our bishops and pastors, who never faint at obstacles when the spiritual welfare of our children is at stake.

GEORGE JOHNSON.

## CATHOLIC HIGH SCHOOLS AND AFFILIATION

Ten years ago next April, the Board of Trustees of the University devised a plan whereby the work of Catholic higher education could be more closely articulated with that of our secondary schools and colleges. By this procedure they hoped to aid in the solution of what had long been felt as a serious problem. Previous to their action much discussion had been carried on by one committee after another, but until April 17, 1912, no actual plan had been adopted and tried. Theirs was therefore the first formulated, and its execution has met with no little success. Its strength is displaying itself each year in a most gratifying manner. Its far-reaching benefits are likewise being realized as the figures given below clearly indicate. Since the Board of Trustees set forth the plans whereby our Catholic colleges and high schools could affiliate with the Catholic University, 16 colleges, 225 high schools and 60 normal novitiates have adopted this plan for the standardization of their work.

Its growth has been from within, and therefore it is showing the effects of what has long been accepted as a sociological axiom, that the school, next to the Church, is the most conservative of institutions. This gradual growth has been as protective as it has been natural. Nothing of the radical and its disruptive effects has been experienced. The resulting modification and betterment of matter, method and product are the best proofs that our Catholic school system has here a plan that unites without centralizing, that provides uniformity without sameness, and that permits cooperation without weakening autonomy.

The plan of affiliation may be briefly described as follows: It is a statement of principles whereby a school may judge itself to be in a recognized group of institutions. This decision of the school itself is then, upon application of the school, officially approved by the committee appointed for the purpose by the Catholic University. The school in applying for such official recognition expresses its desire to be aided in its endeavor to enter into cooperation with other institutions,

in all that helps in the work of standardization. It likewise contracts to submit its work to an examining board, whose duty it is to compare the work of the various schools and report to the Committee on Affiliation. The secretary of this committee then sends to each affiliated school the results of the comparative tests. This report furnishes the institution with the necessary information that indicates its strength and its weakness in comparison with all the other schools affiliated. The advantages accruing from this will be treated in another part of the present paper. The tests upon which this comparative rating is based are set in each of the approved subjects, as outlined in the syllabus sent by the University to each affiliated high school.

Each department of the University has an academic supervision, both as to its extent and content for high-school needs, of the subject-matter of the studies under its immediate direction. The members of these various departments meet at a specified time and collectively prepare the questions to be submitted to the schools for the yearly test already mentioned. The purpose of this mode of procedure and the benefits resulting will be presented later. The questions are sent to the committee on affiliation and, if approved by them, are then printed and forwarded to the various schools as per order.

The examination papers written by the students are forwarded to the University, where they are inspected by the instructors of the University and rated according to a definite scale. On the official examination card attached to each paper the instructor records the mark attained by the pupil in the examination. These cards are then forwarded to the office of affiliation and are there filed for future reference. With the cards properly signed, the instructor sends to each school a written statement embodying his impressions concerning the work done by the school as evidenced in the qualities of the papers examined. In this report the instructors endeavor to offer helpful and constructive suggestions as to how the presentation of the subject-matter can be improved or corrected.

The subjects approved by the Committee on Affiliation are in-

creased according to a definite plan. At first only those met the approval that were absolutely essential for the maintenance of the high standard set by the Board of Trustees for our Catholic high schools and academies. In the first year of its execution the process of affiliation included nine distinct branches so arranged as to permit a high school to offer twenty-seven units of work. Since that time the different branches have increased to fifteen, and the number of courses for which a yearly examination is set is now forty-seven. This growth is determined by the actual needs of the schools. That is to say, when the affiliated high schools show by their inspection report made each year that there is an increasing demand for a subject, the committee sets about arranging for the same. It requests that department of the University, under whose direction this work naturally falls, to draw up an outline of the work in this study for the high schools. By this procedure the University aims to offer the best that can be had in the way of completeness of matter. The Department of Education then passes upon the outline, judging it from the standpoint of sound pedagogics. Finally the Committee on Affiliation, in whose immediate charge the high schools and their needs have been placed, reviews the outline from this angle and, if its approval is given, the outline is incorporated into the syllabus. The wide range of subjects thus carefully approved gives our affiliated Catholic high schools that essential freedom of choice which is a *sine qua non* for local needs and progress.

A few words concerning the required units will give the reader an insight into how a common standard is made possible and compatible with freedom of choice. Each affiliated high school receives the official approval if it offers a course of fifteen units eleven of which must be the constants stated on page 2 of the syllabus. These are as follows: Religion, two units (the units of this subject are distributed over the four years of high school); English, three units; some other language, two units; the prescribed year of history, one unit; mathematics, two units; and natural science, one unit. The remaining four units are elective. They are to be offered, however, in such a way that a pupil can follow another course

of three units in one of the subjects other than English enumerated above. Music and the other approved subjects not listed above cannot be substituted for the other subject of three units. These are termed free electives.

The reasons for this curriculum are suggested by the purpose of the high school. The high school has two functions: Its first and chief duty is to prepare those pupils who are not to continue their formal education beyond the high-school period. The other is to give a proper preparation to those students who are to enter our higher schools of learning. Some studies are necessary for both classes of students, while other studies are of immediate practical value to one or other of the two groups. This being the case, the high school, if it is to be of service to all its pupils, must provide for both constants and electives. For our Catholic high schools, Religion holds the central place among those studies needed by all our pupils. In order that Religion may be correlated with all the other studies of the curriculum the two units of Religion have been distributed over the entire high-school course, which under ordinary circumstances is four years. The study of English, it goes without saying, is absolutely essential for all American children. Next to Religion it holds the premier place in every Catholic school on American soil. Without a grasp of the vernacular, no high-school pupil could expect to get very far in either life or the professions. The training as well as the information gained by the study of mathematics makes this subject of real value to all students of our high schools. The study of history, both as a source of pragmatic information and as a source of true culture, rightly places this subject among the constants. To every student of the high school the knowledge of a second language is becoming more and more imperative. For those who go to higher schools its need is doubtlessly apparent. For those who are to enter into the complex life of the average American city and even rural hamlet a second language will be found not infrequently useful and at times the chief factor in aiding such a student to avoid the blind-alley type of position. Linguistics as a means of mental development, despite the arguments of its opponents, has still strength enough to de-

mand a place among the required studies. What has been said in behalf of teaching the high-school student a second language other than English can be applied with still greater force to the study of the natural sciences. At least one year, therefore, of a natural science ought to be taken by every student in high school.

Here the needs common to all students end and those special requisites and their purpose begin. The student going to college or technical school will be obliged to add those elements that better prepare him for the specialized work of his future profession or avocation. A study of the approved branches as outlined in the syllabus shows at once how this phase of the high-school curriculum has been provided for in a manner both admirable and practical. The electives and the method of their selection have been so arranged that sufficient latitude is allowed to enable the student to determine his vocation and to begin his preparation for it before he leaves the high school. The requirement of advanced work in at least two subjects removes the danger and defects that too often attend this phase of high-school education.

Not only has the curriculum been worked out in terms of units both as to number and arrangement but also as to subject-matter. Each year a syllabus containing an outline of each approved subject-matter is sent to the affiliated high schools. It is upon these outlines that the yearly examinations are based. To all students of our affiliated high schools who are successful in the requisite number of the yearly tests, a certificate of graduation is granted. The granting of this certificate is likewise protected by certain other regulations devised for the purpose of helping to maintain the high standard set by the Trustees of the University. What these are may be reviewed on pages 3, 4 and 34 of the Syllabus on Affiliation. To those pupils who, for one reason or another, have been unable to reach the standard set or are forced to leave before gaining the requisite number of required units, another form of certificate is issued. This certificate, likewise, has its own protective regulations stated in the syllabus. On this certificate are listed all the subjects which have been successfully passed by the pupil.



By the above arrangement of certification the process of affiliation aims to take into consideration the ever-present features of the varying capacities of pupils, economic exigencies as well as other factors over which we have no control. It likewise permits stronger pupils to cover a wider field and present more than the mere minimum number of units for graduation. The opportunity for a progressive motivation is thus offered to the school as a whole and to each pupil according to his merits. In plainer terms it is in the power of the pupil himself to determine the richness, both in quantity and quality, of his high-school course and the diploma which officially represents it.

Having reviewed the main features of the process of affiliation, let us now answer the question, which logically follows this delineation: What is the aim or purpose of this process, which now extends itself into 63 dioceses, 42 states and which aided over 2,000 high-school teachers during the scholastic year of 1920-1921? The answer to this question is found in the response that the University has striven to give to the injunction of its venerable founder, Leo XIII, in his Apostolic Letter, *Magni Nobis Gaudii*: "We exhort you all that you shall take care to affiliate with your University, your seminaries, colleges and other institutions according to the plans suggested in the constitutions, in such a manner as not to destroy their autonomy." The trustees of the University established the process of affiliation in order to help in the standardization of our Catholic high schools and colleges and to secure due recognition for those institutions which are doing good work. By this procedure the Catholic University, "without destroying their autonomy," hopes to assist the Catholic secondary schools of our country to the highest possible efficiency. It further aims so to unify the system that each school will be improved and assisted by the healthy *esprit de corps* that naturally results from this plan. By this means also a sage type of social motivation is developed throughout the entire system, each institution realizing that the strength of the group depends on the zeal and devotion of each member. It is a concrete application of the fundamental principle of our national strength, "*E Pluribus Unum*."

Stated from another angle, it is an effective antidote to the rather venturesome nationalization of education, which in our opinion is beginning at the wrong end. Affiliation is not the fitting of the foot to the shoe but of the shoe to the foot, a vastly different process both in aim and effect.

It is most gratifying to state that from almost every school has come the report that the chief benefit has been in the improvement of the work performed by each pupil. Affiliation makes each pupil realize that on his endeavors and results depends not only his own success but that of his school as well. Team-work, then, of a finer quality results. Each class and each member of the class more and more resolutely strives to put forth the best of their energies, and thus the wheels of the school work are made to turn in a steady and more profitable manner. The individualistic impulses strong in us all are thus utilized as potent factors in the expression of the spirit-of-service motive. As one teacher puts it, "Affiliation makes one's very selfishness social."

By the sliding scale of constants and electives, a notable feature of the process, the varied abilities of our pupils are reckoned with and pedagogically protected. Nothing of the lock-step aspect is here discernible. Each pupil's needs are provided for, and his powers to satisfy them are adequately utilized. The dangers resulting from failure are insured against by the prudent regulations relating to the number of units a pupil may attempt to gain each year. To the principals of the affiliated high schools properly belongs the duty of arranging the number of units of work the pupils can reasonably follow during any one year, and to them it has been intrusted, only the maximum beyond which the brightest could not safely venture being set by regulation. With the aid of his co-workers, the principal of any school interprets the course of studies in conformity with the latent abilities of the pupils, thus aiding the pupil in mastering the number of subjects he can successfully cope with each year. The absence of a set time for graduation in terms of years removes the sting and the detrimental effects of being put back. Academic progress becomes in such a plan its own force of motivation. The pupil's ambition is, in other words, the

norm by which his success is measured. He is allowed to do all he can, being limited only by the extent of his own efforts. The elimination of a set number of courses to be followed each year, of a set time for class graduation and their faulty effects, is indeed a step in constructive school progress.

Besides the positive benefits discussed, the process of affiliation removes many of the disagreeable features of school work and administration. These may be called its negative benefits. For example, by giving the teacher a definite program to follow, it renders remote the temptation to dwell too long on what may be especially agreeable to the teacher and to neglect as a consequence the other portions of the work outlined. Each teacher realizes that the yearly test is to cover the entire outline and is therefore properly directed in giving a proportionate attention to all parts of the subject-matter.

The plan also lessens the tendency to permit the unwise granting of too many free days. It likewise diminishes the eagerness, or rather the willingness, of some students to remain at home with the least of reasons, or perhaps with no reason at all. The school realizes that it, as well as the pupils, is on examination and is therefore urged to take preventive means toward those things that might impair its standing. "Of course no school is furnished with the information concerning the rank or percentages attained by the pupils in any other school in the system, yet by the tabulated findings of the comparative record sheet it can see how its standing in each subject compares with the average of all the other schools which took similar tests."

The questionable element of partiality, always present when a prize is offered in a school, is in this process entirely neutralized. In this scheme the papers are examined by instructors who do not personally know the pupils and who cannot even remotely be suspected of bias. Can this be regarded as other than a blessing to both teachers and parents, who have memories of the delicate and unpleasant scenes into which they have been forced as plaintiffs and defendants?

In this method of comparative examinations all possibility of criticism of the snap-judgment type is eliminated. Over-

indulgent parents and relatives of the children too well realize that whatever ground they may have felt they had, under a different system, for making the charge that the pupil's failure was due to the difficulty of the examination questions, is removed in this system. Here the same program of subject-matter is followed by all the schools and the same questions are given all. The results are a measure of relative achievement among all the pupils and not those merely of any particular school. The removal of this too often unjust and unfounded criticism has been pronounced by many of the teachers as a distinct advantage and benefit.

Other considerations might be added regarding certain by-products of affiliation. Sufficient has been advanced, it is hoped, to show that the labors of those immediately engaged in the working of affiliation have not been all in vain. Its yearly increase and "the results so far achieved have more than justified the most sanguine expectations of the Board of Trustees of the Catholic University." They builded better than they know. To them we owe a debt of profound gratitude.

LEO L. MCVAY.

## THE SCHOOL PLAYGROUND AND ITS EQUIPMENT

Would it be putting it too strongly to say that the school playground has more often than not been treated in the United States like the proverbial red-haired stepchild? Yet, if we look upon children's play as an integral factor in their physical, intellectual and moral education, should not our attitude be more parental and less stepmotherly towards their play yard and play facilities? If, as a builder of bodies and souls, play is second only if at all to classroom activities, is not the layout and equipment of the playground of little if any less importance than the layout and equipment of the classroom? The present paper offers a few tentative suggestions chiefly on the dimensions, surfacing, equipment and layout of the school playground.

The contemporary trend among educational authorities is towards the provision of larger and larger playgrounds. One indication of this trend is the widely accepted standard of one city block per school. Often, however, particularly in congested city districts, the price of land is prohibitive. Boarding schools require more play space than day schools, high schools more than grade schools, boys ordinarily more than girls. No fixed standard of square feet of play space per child obtains. The English Board of Education requires 30 square feet. This standard is probably too low. Fifty or more would be better, but even this estimate is suggested with much hesitation.

Of playground surfacing we can speak with a little more confidence. Grass would be ideal if some Burbank could develop a grass hardy enough to withstand the trampling of hundreds of small feet each day. Brick, cement and asphalt are easily kept free of mud, but are poorly adapted to play. Not only do they lack resilience but also they multiply the need for first-aid treatment to the child and to his clothes as the result of falls. Coarse cinders, too, cause ugly cuts and gashes to hands and knees, as does also rough gravel or broken stone.

In the Chicago playgrounds a thin layer, about one cubic yard to 100 square yards of surface, of torpedo sand or gravel

spread over a sub-soil of clay or loam, has proven very satisfactory. This gravel, which can be obtained from building contractors, is a fine sand from which the dust has been sifted, leaving only small pebbles the size of a pea or about one-quarter inch in diameter. It needs, of course, to be well rolled. It is enduring, reasonably dust-proof and mud-proof, resilient, and easy on clothes and cuticle. It dries rapidly after rain. A clay surface becomes muddy easily, but sandy loam or mixtures of clay loam and cinders make good surfaces.

Where the funds are available, it is well to excavate the ground to the depth of about 10 inches or a foot. Seven or 8 inches of cinders are put in first and rolled, and on top of these 3 or 4 inches of broken stone. After rolling, a light covering of sharp sand, fine gravel or crushed granite is added. Sprinkling the surface with glutrin, a by-product of the wood industry, helps much towards making the surface dust-proof and rain-proof.<sup>1</sup>

It is perhaps hardly necessary to call attention to the very import question of drainage. The whole play space should be slightly convex, draining towards the edges rather than towards a central catch basin. Nor need insistence be put upon the desirability of level as opposed to hilly grounds as play spaces. Hill sides are good places to romp on but are adapted to very few games.

Shade trees near the borders or in corners of the playground are required for the small children and girls in warmer weather and are a welcome protection for quiet games. Take a glance in hot, sunny weather at any playground so furnished, and you will see the children's own preferences. Some kind of fencing is desirable for many reasons, at least in city play yards. A woven wire fence with rapidly growing vines adds an attractive tone of beauty to the grounds and does not take up play space as do flower beds if they are too extensive.

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<sup>1</sup>For further details on surfacing, see H. S. Curtis, "Education through Play," New York, 1921, pp. 121-7; W. D. Champlin, "Playground Surfacing," in *The Playground*, 1913-14, vii, pp. 433-8; E. B. DeGroot, "A Practical Talk on Play," repr. from *The Playground*, Aug., 1911, pp. 5-7; A. and L. H. Leland, "Playground Technique and Playcraft," 1909, i, pp. 84-7.

A playground requires equipment. But playground apparatus proper is a secondary consideration, although it has its uses and value. We may take up equipment first and deal with apparatus later.

A sand garden or sand bin is an inexpensive bit of equipment and furnishes unending amusement to the primary children. The plank wall about 12 or 16 inches costs little. The sand bed should be about a foot deep. The bin should be raked thoroughly every day. A location under a tree best combines comfort with sanitation. If the children themselves are organized into a Clean-Up Club and given the responsibility for keeping the sand sanitary, they will learn an excellent lesson in health and responsibility.

Many municipal playgrounds have found the wading or paddling pool one of their most popular attractions in warmer weather. An improvised pool can be made in the corner of nearly any play ground by excavating a concave, saucer-shaped hollow to allow a depth of from 4 inches of water at the edge to 12 or 16 inches at the center. A drain may be necessary. Many wading pools are made with a cement bottom. The wading pool may be less adapted to the city day school than to the municipal playground, but in many places may be of value, as it certainly is in boarding schools and in institutions for dependent or orphan children.

Every school yard should have its sand pit for broad and high jumping. It takes up little space if dug somewhere on the edge of the grounds and will furnish opportunity for excellent exercise to the boys. The pit should be about 4 feet by 15 or 20 and filled with about 8 or 10 inches of sand. It should be provided with a permanent take-off board. It can also be used for pole vaulting. A pole and jumping standards are of course required.

If there be enough space in the school yard, a cinder path for running can be constructed around the edges. The center of the playground should be left as free as possible as a space for games like indoor baseball, volley ball, basket-ball and ring games. In fact it is a first principle in playground equipment to place apparatus, sand pits and sand bins, tracks, quoit and croquet courts in corners or around the edges of the

play space, leaving the central area free for games and folk dancing.

For the small children a generous supply of building blocks made in about four sizes—four-by-four cubes, two-by-four-by-eight oblongs, triangular prisms, and pillars made by cutting oblongs in two—will give material for valuable play in construction. A supply of soft balls and bean bags may be necessary. Standards for jumping and hurdles will be appreciated, especially by the boys.

Nearly all of this equipment can be made by the boys and girls themselves, and it is much better that they do so than that the equipment be supplied ready made by the school. There is good opportunity here for tying together class work in sewing and manual training with play interest and with a helpful tinge of social helpfulness. By organizing the children themselves to keep the playground in order they will be getting some good, practical training in civic and moral responsibility and teamwork. It is well, too, to get the boys to construct the sand pit and the running track, and the laying out of indoor baseball or other courts for games will give a new interest to youngsters who are having or have had men-suration and wondered what use the whole thing was to anybody. Even in schools that do not teach manual training the boys can be readily coached by any "handy man" in the faculty to make such things as jumping standards and hurdles.<sup>2</sup>

Mention playground to many people and immediately there arises in their mind the visual image of swings, horizontal bars, climbing ladders and other apparatus. But apparatus is only a minor part of playground equipment, and many playgrounds, both school and municipal, have gotten along very well with a minimum of apparatus or without any apparatus at all. In fact some playground leaders consider that the chief value of apparatus is that of advertising the playground to the child and the public at large.

In choosing among the various kinds of apparatus, several points have to be considered. What is the cost? Does the

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<sup>2</sup>For detailed instructions and specifications for making home-made equipment and apparatus, see Leland, l. c., and bibliography, *ibid.*, pp. 268-9.



particular piece of apparatus easily get out of order? Is it durable? How dangerous is it or how safe? Does it provide merely amusement or does it furnish also a means of physical exercise and of neuro-muscular, emotional, intellectual, and moral training? Has it lasting interest for the child, and does it offer opportunities for initiative and ingenuity in stunts?

From nearly every standpoint *play by games is worth far more than play on apparatus*. And a playground that relies on elaborate equipment of apparatus rather than on intelligent leadership in games is usually of little worth as an upbuilder of childhood. Moreover, many a playground of small dimensions has been practically ruined by having its apparatus located in the center instead of on the borders of its area. Nevertheless, some types of apparatus seem to have a permanent value in spite of their lower educational rating.

Do people ever outgrow their love of swinging? Certainly few children do. It is well to have two sizes of swings at least, lower ones for the younger children and higher ones for the older. Most swinging accidents occur through children on the ground being struck by the weighted swing in motion. A prudent precaution adopted on some playgrounds is to enclose the swing space with a low hedge or fence and to fasten lengths of rubber hose on the edges of the swing seat. Swinging seems to have some emotional value, but its physical and moral value is almost nil.

Several years ago I was taken in company with a physician, about nine o'clock at night, through the small boys' dormitory of an orphanage. One youngster of about three years of age, as broad as he was long, was aroused from his sleep and was asked if he would like to take a slide. He jumped out of bed in high glee, ran out to the corridor where the slide was located, climbed up the ladder and slid down all smiles and landed in a heap. On invitation, he repeated the trick, ran back to bed aglow with happiness and was off to sleep in less than two minutes.

He typified the child's joy at gliding down an inclined plane, be it cellar door or balustrade. What the source of that joy is no psychologist has discovered and analyzed for us. The

fact remains none the less, and we should have to be stern masters to deny the child an outlet for his longing to slide. The playground slide should, however, be made, like the swing, in two sizes, one low for smaller children, the other higher for the larger ones. Pine and cedar slides are apt to splinter, and steel may rust. Maple or oak is preferable.

Contrary to common belief, there is probably less danger in slides than in seesaws. However, in the longer seesaw mounted on a low standard the danger is measurably reduced. Of the less common types of apparatus, such as the merry-go-round, the Flying Dutchman and the rocking boat, not much need be said. Perhaps the less the better. They have not much to recommend them. And a good many playground authorities take a critical attitude even towards the giant stride and particularly towards the teeter ladder, although others view them more favorably.

Of the typical gym apparatus that has been transferred to the outdoor playground, probably the horizontal bar for boys is the most valuable. For chinning tests and for stunts, it is well worth while installing. Other gym apparatus, except the climbing rope or pole, can be dispensed with in school playgrounds with little or no loss of efficiency as a rule, although, if funds and space permit, a combination frame with trapeze, rings, and ladders may be of some value. Curtis calls the outdoor gymnasium a "monkey house to climb about in." Even at that, it is not entirely bereft of value.

A simple but less common piece of apparatus is the balancing mast, a heavy beam supported on edge a few inches above the ground. Walking on the narrow edge gives both pleasure and practice in balancing without the danger attending walking on fence tops or barn rafters, which we as boys so delighted in. If tether ball is played on the ground, the pole should be erected in a corner or other out-of-the-way spot. As noted above, the central area of the playground should, unless the ground be exceptionally large, be left entirely free for games and open play.

Little has been said of indoor recreation, a problem often acute in boarding schools during rainy periods. Where finances permit, in schools for either girls or boys, there should

be a gymnasium and, if at all possible, a swimming pool. The upkeep of the latter is somewhat expensive, but if the funds are available the results are well worth the expense. When all is said and done, there is no form of indoor sport that has such a strong appeal for so large a number or that has such splendid physical benefits as swimming. While the problem of pool sanitation is not easy to solve, the danger has by simple methods been reduced to a negligible minimum.<sup>3</sup>

Where there is neither gymnasium nor swimming pool, there should be spacious playrooms, well lighted and well ventilated and well surfaced. It is hard enough on the youngsters to have to stay indoors for a whole day or more at a time without their being crowded and cramped in dark and forbidding rooms without adequate play space, equipment or apparatus. A supply of equipment for quiet games will help. An alert teacher will find many suggestions for indoor games suited to the playroom in the works, particularly Jessie Bancroft's, recommended in the last paragraph of the article published by the writer in the January number of the REVIEW.

Much fuller details on the whole subject of playgrounds and their equipment may be found in H. S. Curtis' "The Practical Conduct of Play" (Macmillan) and *passim* in the files of *The Playground*, particularly in Volume seven, 1913-14, pp. 8-15, 301-29, 439-45, 482-7. The reader is referred to these sources as among the best available for the ampler treatment which the limits of this brief article will not permit.

JOHN M. COOPER.

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<sup>3</sup>For details see Joseph E. Raycroft, "Some Notes on the Construction and Administration of Swimming Pools," in *The Playground*, vii, pp. 417-33.

## LEGAL STATUS OF CATHOLIC SCHOOLS IN WESTERN CANADA

(Continued)

Church Holy Days are recognized by provincial law, and "no penalty may be imposed in respect to the absence of a child from school on a day regarded as a Holy Day by the Church or religious denomination to which such child belongs."<sup>113</sup> Although the educational legislation of the province makes provision for the recognition and support of denominational schools under its separate school system, yet not all such schools in Alberta come directly under the control of the Department of Education. Catholics or the members of any other religious denomination are left free to establish private schools if they so desire. At present, according to report of the Department of Education, there are at least twenty-two such schools in actual operation, two of which are Catholic.<sup>114</sup> All such "private schools, whether Roman Catholic or Protestant, are inspected regularly by the provincial inspectors, and a report of the work being done in these institutions is kept on file in the Department of Education."<sup>115</sup> No restrictions, however, are placed on private schools as regards qualifications of teachers, courses given, etc. Attendance at such schools is held sufficient to fulfill the obligations of the School Attendance Act of the province.

### SASKATCHEWAN

In Saskatchewan, as in Alberta, the existence of separate schools, as guaranteed by the new provincial constitution, became immediately the chief issue in the elections of 1905. On the passing of the Saskatchewan Act, which is identical in its provisions with the Alberta Act, Mr. William Scott, who then represented the Regina district in the Federal Parliament at Ottawa, was called upon to form a government. The election campaign which followed was intensely exciting.

<sup>113</sup>School Attendance Act, 1910, section 17, Edmonton, 1919.

<sup>114</sup>Cf. Annual Report of Department of Education, 1918, p. 120, Edmonton, 1919.

<sup>115</sup>Ross, J. T., Deputy Minister of Education, Letter dated, Edmonton, January 28, 1920.

The Liberal Party, with Mr. Scott as leader, supported the issue as determined by the Federal Government in "Section 17" of the Saskatchewan constitution. The Conservative Party adopted as their slogan, "down with coercion." They contended that the determination of all matters pertaining to education should be left to the decision of the new province itself. Although the system of education perpetuated by Section 17 of the Autonomy Act had proven satisfactory in the past, they maintained that this fact did not justify the Federal Government in infringing on the provincial domain.

Besides, some contended that the date of union was really 1870 and not 1905. As there was no separate school system established "by law" in operation at that earlier date, when the Dominion Government purchased the North-West Territories from the Hudson's Bay Company, it would follow, they urged, that Section 11 of the North-West Territories Act, 1875, would not be applicable to the new province. Saskatchewan could, therefore, begin her career unhampered by any constitutional restrictions or alleged obligations to separate schools.

In answer to the contention of the Conservative Party the Liberals pointed out that Section 2 of the British North America Act, 1871, gave to the Dominion Parliament complete power to legislate with respect to the "constitution and administration" for all future new provinces, on their being established out of unorganized territory and admitted to confederation. Besides, they urged, if Section 17 of the Saskatchewan Act should, on appeal to the courts, be declared "*ultra vires*" of the Dominion Legislature, then Section 93 of the British North America Act would surely apply in its entirety to the new province. In support of this contention they invoked the statements of leading Canadian statesmen, including that of Lord Carnarvan, who in 1867 had introduced the Bill of Confederation into the Imperial Parliament. Then, as the territorial ordinances of 1892 and 1901 were, in the words of Sir Wilfred Laurier, "somewhat at variance with the principles laid down by the organic law of 1875,"<sup>116</sup> the Federal statute would undoubtedly hold precedence, with the

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<sup>116</sup>Canadian Legislative Debates, June 29, 1905, Hansard, p. 1905.

result that under the guarantee of Section 93 of the British North America Act the sectarian system established under the territorial ordinance would become the regular provincial system.

The outcome of the elections was, in Alberta, a victory for the Liberal Party. By a majority of 16 to 9, Section 17 of the Saskatchewan Act was sustained by the voters of the new province.<sup>117</sup> The educational system then in force, with its separate schools, as provided for by the territorial ordinances of 1892 and 1901, was, as in the province of Alberta, adopted and made the basis of the Saskatchewan provincial system. Very little, if any, change has been introduced by the provincial legislature as regards the relation of Catholic schools to the provincial system. As it stands today, the system varies but little, as far as the legal standing of Catholic schools is concerned, from that of 1901. Previous to that year, both Alberta and Saskatchewan were subject to the same school ordinances and departmental regulations.<sup>118</sup>

In September, 1905, both provinces began their new autonomous career with the same Federal regulation with respect to separate schools, Section 17 of the Saskatchewan Act being identical with Section 17 of the Alberta Act. Since that date their educational systems have developed along almost identical lines. As in Alberta the administration of education in Saskatchewan is in the hands of the provincial executive and is placed under the control of a central Department of Education which is presided over by a member of the provincial cabinet styled the Minister of Education.<sup>119</sup> He is assisted by a "superintendent, deputy, minister, inspectors, etc.,"<sup>120</sup> also by an "educational council" which, like that of Alberta, consists of "five persons, at least two of whom shall be Roman Catholics."<sup>121</sup>

This council "represents the general educational policies of the people and must be consulted before any departmental

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<sup>117</sup>Cf. Weir, *op. cit.*, p. 58.

<sup>118</sup>North-West Territorial Ordinance, chaps. 29, 30, 1901.

<sup>119</sup>Saskatchewan Consolidated School Acts, section 3, Regina, 1919.

<sup>120</sup>*Op. cit.*, section 3 (2).

<sup>121</sup>*Op. cit.*, section 9.

regulations can be adopted.”<sup>122</sup> It may on its own initiative “consider also any questions concerning the educational system of Saskatchewan as to it seems fit and report therein to the Lieutenant Governor in Council.”<sup>123</sup> In matters pertaining to the establishment, maintenance and inspection, the qualifications, training and licensing of teachers, text-books, and religious instruction the laws are almost identical in their wording with those of Alberta. The Canadian Catholic Readers are prescribed as “optional”<sup>124</sup> for Catholic separate schools. Although formal religious instruction may only be given during the last half hour of the daily school period, the law does not interfere with informal or correlated moral and religious instruction during other portions of the regular school<sup>125</sup> day.

As in Alberta almost all separate schools, as well as many of the public schools, are Catholic. In the year 1905, when the province was established, there were only seven Catholic separate schools, while the Catholic public schools numbered thirty-one.<sup>126</sup> In many other districts the schools were practically Catholic, as the majority of the ratepayers were of that faith. Honorable J. A. Calder, Minister of Education at the time when Saskatchewan was admitted to confederation, stated: “There are scores, yes, probably hundreds of such (namely, public school) districts in which the majority of ratepayers are Roman Catholics.”<sup>127</sup> In most of these cases the treatment accorded non-Catholics was so satisfactory that “no attempt had been made to establish separate schools.”<sup>128</sup> Only two Protestant separate schools existed at that date.<sup>129</sup> Of the separate schools in existence at the present time fifteen are Catholic and four Protestant.<sup>130</sup> There are no figures available to indicate the number of public schools which are

<sup>122</sup>Foght, “Survey of Education in the Province of Saskatchewan,” p. 22, Regina, 1918.

<sup>123</sup>Section 2.

<sup>124</sup>Regulations of the Department of Education, section 27 (9).

<sup>125</sup>Cf. Consolidated School Acts, section 178.

<sup>126</sup>Cf. “Canada and Its Provinces,” vol. 20, p. 547.

<sup>127</sup>Hopkins, *Canadian Annual Review*, 1905.

<sup>128</sup>Weir, *op. cit.*, p. 101.

<sup>129</sup>Cf. “Canada and Its Provinces,” vol. 20, p. 457.

<sup>130</sup>Cf. Annual Report of the Department of Education, p. 22, Regina, 1919.

Catholic, but in view of the fact that there are quite a number of Catholic settlements (French, German, Ruthenian, etc.), it may safely be said that many such schools exist. Besides, there are within the province many Catholic schools which do not come under the direct control of the Educational Department. The number of such schools at the beginning of the year 1919 was twenty-four.<sup>131</sup> Until the year 1918 no attempt had been made by the provincial authorities to supervise such schools. Since then, however, acting on the recommendations made by Dr. Fogt of the United States Bureau of Education "that all private schools now operating without specific authority of law be placed under competent government inspection, and that in matters of study courses, teacher certification, etc., these schools be adjusted gradually to conform more closely to the needs of the Canadian people, etc.,"<sup>132</sup> some preliminary attempts at supervising these schools have been introduced.

Of the legal right of the provincial authorities to carry out these recommendations of the survey there can be no question. Whether the provincial legislature could abolish all private schools under the constitutional guarantees there may be some question. According to Mr. Scott, the late Premier and Minister of Education, the provincial authorities "have the power to prohibit all parochial schools and have nothing but public and separate schools. It is a matter of policy whether it should be done."<sup>133</sup> So far, however, the provincial authorities have deemed it advisable to allow for the continuance of private schools in both provinces under a minimum of supervision.

One important difference may be noted in the attitude of Saskatchewan legislation towards private schools. The School Grants Act of the province makes it possible for the Lieutenant Governor in Council "to order the payment of a special grant out of the moneys appropriated by the Legislature and available for grants in aid of elementary education to any

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<sup>131</sup>Cf. *op. cit.*, pp. 47, 48.

<sup>132</sup>Survey of Education in Province of Saskatchewan, p. 154, Regina, 1918.

<sup>133</sup>Response to Premier Scott, January 20, 1916, to Orange Delegation advocating the abolition of private schools. Weir, *op. cit.*, p. 140.



school in the province, whether organized and operated according to law or not.”<sup>134</sup> But, as a matter of fact, the instances in which such aid had been extended to private schools are but few. Catholics generally in both provinces, wherever qualified teachers are available, are quite satisfied to identify themselves with the existing provincial system.

#### SUMMARY

In British Columbia, Catholic schools have never formed a part of the provincial system. At present Catholic parochial schools are permitted to exist and operate without being restricted in any way by provincial regulations, but they have no actual legal status. Indirectly they are recognized by the provincial authorities, as attendance at these schools is considered sufficient for the satisfactory observance of the provincial compulsory school ordinance. As the Catholic schools which existed prior to confederation did not form a regular part of the early state system, Catholics have not at present any valid legal claim to state recognition of their schools, but, as there exists no insurmountable barrier to prevent the provincial authorities from giving Catholic schools formal recognition at any future date, it is quite within the region of possibility for Catholics to aspire and strive for the attainment of that end. Should Catholic schools once receive legal recognition under provincial legislation, Section 93 of the British North America Act, which would then apply with all its safeguarding powers, would ensure the recognition of the right of Catholic schools to continued existence and state support. Although it would seem at present entirely beyond the power of the provincial legislature to abolish Catholic private schools, yet there exists no legal prohibition to prevent the state, if it deemed it advisable, from imposing regulations as to courses of study, qualification of teachers, etc.

In the provinces of Alberta and Saskatchewan, Catholic schools supported by provincial funds form a regular part of the provincial systems. These schools are obliged to submit to the general educational regulations as regards qualifications of teachers, courses of study, text-books, etc. Catholic readers,

<sup>134</sup>Section 5, RSS, 1909, c. 102, Consolidated School Acts, p. 113, Regina, 1919.

however, may be used and formal religious instruction may be given during the last half hour of the school day. The existence of Catholic schools and their continued and permanent recognition as a part of the educational system are safeguarded both by the provincial and Federal constitutions so that the abolition of Catholic schools in Alberta and Saskatchewan is quite beyond the sphere of the provincial and even the Federal authorities. Private Catholic schools are also permitted to exist under the present provincial educational system, although subjected to inspection. The existence of this type of Catholic school is, however, not safeguarded by the constitution, and it is quite within the power of the provincial legislatures either to subject them to additional regulations or to abolish them altogether. The status of Catholic schools in the provinces, while not ideal, as that represented by the Quebec system where Catholic schools are by the state placed under the direct control of the ecclesiastical authorities, nevertheless is fairly satisfactory. And, as there is nothing either in the provincial or the Federal constitution to prevent the recognition of Catholic rights to a more extended control over Catholic schools within the provinces, Catholics may hopefully strive for the attainment of that desired end.

Although no provision is made in British Columbia for the recognition of Catholic schools as a part of the provincial system, yet it would seem that even under present legislation it is quite within the power of the authorities to make some concessions to Catholic schools as in Nova Scotia, where, notwithstanding the fact that denominational schools are not recognized by the school law of the province, yet they are recognized by custom so that "the only two Roman Catholic Colleges of the province and most of the convents are affiliated with the public school system."<sup>135</sup> In none of the provinces treated of is there anything of a constitutional nature to prevent the legislatures from extending to Catholics the exercise of full control of Catholic education, while at the same time admitting them to the participation in their proportionate share of the district or provincial educational funds.

<sup>135</sup>Hopkins. J. Castell, Canada—An Encyclopedia, Article by Dr. A. H. McKay, p. 221.

THE LIMITATIONS OF THE EDUCATIONAL THEORY  
OF JOHN LOCKE ESPECIALLY FOR THE  
CHRISTIAN TEACHER\*

SUMMARY

(Continued)

These passages from the *Conduct* seem more favorable to the doctrine of Formal Discipline than, perhaps, any other utterances of Locke. Yet it will be observed that what Locke hopes from the study of mathematics is not a mental power universally applicable to any and every situation, but rather the method, *the way of reasoning*, and "the habit of reasoning closely and in train." He declares that the fault which "stops or misleads men in their knowledge" is "a custom of taking up with principles that are not self-evident and very often not so much as true. . . . The reason why they do not make use of better and surer principles, is because they cannot. . . . Few men are from their youth accustomed to strict reasoning, and to trace the dependence of any truth in a long line of consequences to its remote principles, and to observe its connections. . . . Nay, the most of men are so wholly strangers to this, that they do not so much as perceive the want of it."<sup>246</sup> Now, he argues, the study of mathematics will, in the first place, awaken a man to his own deficiencies, and "would take off that presumption that most men have of themselves in this part." "Secondly, the study of mathematics would show them the necessity there is, in reasoning, to separate all the distinct ideas, and see the habitudes that all those concerned in the present enquiry have to one another." And, he adds, "There is another no less useful habit to be got by an application to mathematical demonstrations, and that is, of using the mind to a long train of consequence."<sup>247</sup>

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\*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

<sup>246</sup>*Conduct*, Sec. 7.

<sup>247</sup>*Ibid.*

Locke wishes to teach the art of reasoning. He does not, however, believe that this art can be taught adequately by the study of logic, but that it must be inculcated by practice. He regards mathematics as the easiest and the most obvious kind of reasoning,<sup>248</sup> and that this subject is, therefore, best suited for an object-lesson in dialectics. That he does not regard the training in mathematics as an all sufficient and universal discipline is made plain in his own words: "In *ways* of reasoning which men have not been used to, he that will observe the conclusions they take up must be satisfied they are not at all rational."<sup>249</sup> "The mistake is, that he that is found reasonable in one thing is concluded to be so in all."<sup>250</sup> "It is true that he that reasons well in any one thing, has a mind naturally capable of reasoning well in others, and to the same degree of strength and clearness, and possibly much greater, had his understanding been so employed. But it is as true that he, who can reason well today about one sort of matters, cannot at all reason today about others, though perhaps a year hence he may."<sup>251</sup> Hence, he desires that the young pupil be introduced into many lines of study, "to open the door, that he may look in, and as it were begin an acquaintance," and thus "to give him some little taste of what his own industry must perfect."<sup>252</sup>

In the *Conduct* Locke enlarges upon this idea, making quite clear that he seeks *specific* disciplines. He says, "The end and use of a little insight in those parts of knowledge, which are not a man's proper business, is to accustom our minds to all sorts of ideas and the proper ways of examining their habitudes and relations. This gives the mind a freedom and the exercising the understanding in the several ways of enquiry and reasoning,

<sup>248</sup>Cf. *Thoughts*, Sec. 180.

<sup>249</sup>*Conduct*, Sec. 6.

<sup>250</sup>*Ibid.*

<sup>251</sup>*Ibid.*

<sup>252</sup>Cf. *Thoughts*, Sec. 94.

which the most skilful have made use of, teaches the mind sagacity and wariness, a suppleness to apply itself more closely and dexterously to the bents and turns of the matter in all its researches. Besides, the universal taste of all sciences, with an indifferency before the mind is possessed with any one particular and grown into love and admiration of what is made its darling, will prevent another evil very commonly observed in those who have from the beginning been seasoned only by one part of knowledge. Let a man be given up to the contemplation of one sort of knowledge and that will become everything. The mind will take such a tincture from a familiarity with that object, that everything else, how remote soever, will be brought under the same view. . . . It is no small consequence to keep the mind from such a possession which I think is best done by giving it a fair and equal view of the whole intellectual world, wherein it may see the order, rank, and beauty of the whole, and give a just allowance to the distinct province of the several sciences in due order and usefulness of each of them. . . . If men are for a long time accustomed only to one sort of method of thoughts, their minds grow stiff in it, and do not readily turn to another . . .<sup>253</sup>

That Locke believes a many-sided scholarship necessary to a complete development of the reasoning power is likewise implied in this statement: "It will be objected, that to manage the understanding as I propose, would require every man to be a scholar, and to be furnished with all the materials of knowledge, and exercised in *all the ways* of reasoning. To which I answer that it is a shame for those that have time and the means to attain knowledge, to want any helps or assistance for the improvement of their understandings that are to be got, and to such I would be thought here chiefly to speak."<sup>254</sup> Had he held to the doctrine of Formal Discipline, he

<sup>253</sup>Sec. 19.      <sup>254</sup>Ibid. Sec. 7.

would hardly have missed the opportunity here given him to assert the adequacy of the training given by one or two subjects. With Locke the learning process is neither sufficient in itself nor more important than the thing learned. He insists on content: Our reason "perfectly fails us where our ideas fail. . . . Wherever we have no ideas, our reasoning stops, and we are at an end of our reckoning."<sup>255</sup>

One more proof that Locke was not a believer in the doctrine of Formal Discipline is found in the passage of the *Thoughts* cited above (Chapter V), in which he refers to the futility of exercising the memory for the purpose of general development. "The learning of pages of Latin by heart," he adds by way of illustration, "no more fits the memory for retention of anything else, than the grav-ing of one sentence in lead makes it more capable of retaining any other characters."<sup>256</sup> We have shown in Chapter V, that here Locke admits less transfer of practice effect than the results of careful observation and experiment have proven to exist.

Lastly nowhere do we find Locke disposed to retain in the curriculum any subject that has no longer any intrinsic value for the student. Latin, grammar, and rhetoric, are set aside whenever it becomes evident that the pupil will not need them directly, and no heed is given to whatever disciplinary value they possess.<sup>257</sup> Whatever is "useful or necessary for a young gentleman" is the constantly repeated criterion of educational values. Thus we read: "Since it cannot be hoped he should have time and strength to learn all things, most pains should be taken about that which is most necessary; and that principally looked after which will be of most and frequentest use to him in the world."<sup>258</sup> "Can there be anything

<sup>255</sup>*Essay*, Bk. IV., c. 179.

<sup>256</sup>*Thoughts*, Sec. 176.

<sup>257</sup>*Cf. Thoughts*, Secs. 164, 165.

<sup>258</sup>*Ibid.* Sec. 94.

more ridiculous than that a father should waste his own money and his son's time in setting him to learn the Roman language, when at the same time he designs him for a trade?"<sup>259</sup> Again, "I think the first six books of Euclid enough to be taught. For I am in some doubt, whether more to a man of business be necessary or useful."<sup>260</sup>

The thought that a subject of study has disciplinary value, because it is hard or difficult, does not appeal to Locke: "Truths," he says, "are not the better nor the worse for their obviousness or difficulty, but their value is to be measured by their usefulness and tendency."<sup>261</sup>

#### SUMMARY

We conclude, therefore, that though Locke was a Disciplinarian, his theory, taken either in its totality or in any of its parts, does not warrant our classifying him as a *formal* disciplinarian. His discipline is *specific*. We base our findings, (1) on his rejection of the theory of universal and undiminished transfer of training effect; (2) on his repudiation of the "faculty" psychology of Aristotle; (3) on his rejection of the idea that what is hard or difficult has special disciplinary value; (4) on his emphasis upon the useful content of the subject of study; (5) on his insistence upon a curriculum embracing a wide range of subjects; and (6) on his recognition of the truth that the ability to reason upon any subject demands specific knowledge of the facts and of the specific technique involved.

Though Locke's applications of it are not always beyond criticism, it is, nevertheless, true that his views on education foreshadowed the theory of specific discipline, which was not definitely formulated until the nineteenth century.

(To be continued)

<sup>259</sup>Ibid. Sec. 164.

<sup>260</sup>Ibid. Sec. 181.

<sup>261</sup>Conduct, Sec. 25.

## EDUCATIONAL NOTES

### APPROVAL OF COMMERCIAL STUDIES IN THE AFFILIATED HIGH SCHOOLS

As stated in the CATHOLIC EDUCATIONAL REVIEW of April last, the spirit of the process of affiliation is effected and protected by the plasticity of the system itself. By this factor affiliation is able to adjust the work of Catholic education as carried on in our affiliated high schools and academies to the needs of the day while at the same time providing for that larger life, which is the product of a complete education.

One of the growing demands of our complex American life is that our high schools shall provide not only for the small percentage who enter higher institutions of learning but especially for that greater number, whose formal education will cease at the end of the high-school period. This demand has gained in strength and rightly so. The boys and girls, who do not desire to enter the ranks of those, whose education requires a college or technical training, must be given at least that which will fit them to render a worthy service to the community; to be practical men and women. To meet this demand our Catholic high schools have in many instances introduced courses, which will aid their graduates in fulfilling the duties of secretarial positions and other fields of economic life. This is equally true of our colleges and universities. In these latter institutions the commerce group of studies is being attended by an ever-increasing number of students. Some of these are preparing to enter directly the large corporate concerns of our country, for these excellent courses of an advanced type along commercial lines have been designed and are helping to send forth professionally trained men, who are at the same time not merely narrow technicians but men of some academic culture. There are likewise in this department of our universities other students, who are planning and preparing for the teaching of commercial studies in our high schools and colleges. Here at the Catholic University the increase of this latter type has indeed been notable. The same is true in most of our other leading colleges and universities.



In fact the growth along both these lines has been phenomenal during the last few years.

To systematize this phase of high-school work and adjust it to the approved courses which are followed in our affiliated high schools has been under consideration by the Committee on Affiliation for some time. As a result of their work and of that of the high schools themselves, together with the suggestions, valuable and practical, offered by those in charge of the commerce courses here at the University, the following plan has been adopted and arrangements are now so complete that the students of our affiliated high schools may receive credit for these commercial studies on practically the same basis as for the other subjects as outlined in the syllabus for affiliation.

The aim of these courses in commercial work is primarily to help the students who will not go beyond the high school. By means of them such students are offered a practical training, which, in our highly specialized office work of the present day, is an essential requisite. The man in the business world of today, however, needs more than the tool subjects of his craft. He cannot go very far in any phase of commercial pursuits without realizing that more than a mastery of the art of stenography and typewriting is needed for office work of the successful sort. What is true of these two subjects is equally true of all others of this type. They alone are insufficient and must be correlated with those studies that will develop the boy or girl into a liberally educated youth. The narrow specialist is as much out of place in the ranks of those who succeed in business as he is among the scientists and classicists. That the primary aim of these newly approved subjects can be realized, it is necessary that they be followed in connection with those already accepted as necessary for all graduates of our affiliated high schools. By this procedure the students who do not intend to go beyond the high school will be induced to remain at school until they have gained credits sufficient for securing a general certificate. Moreover, this arrangement tends to raise the standard of the work done in the commercial department and to offset the too well recognized dangers resulting from so-called short courses in

business methods as carried on in what for a better name might be called drilleries.

The commercial subjects offered as approved are as follows: Bookkeeping, Commercial Geography, Economics, and Commercial Arithmetic. The work done in the classes of Stenography and Typewriting will be arranged for later. The outlines of the subjects approved will be forwarded to any affiliated high school upon application to the secretary of the Committee on Affiliation. They will be printed in the next issue of the syllabus. Examinations in these subjects may be taken at the end of this scholastic year. Each of the above-mentioned subjects will be counted as a unit toward the general certificate issued to students of the affiliated high schools, who have fulfilled all the requirements as stated on pages 2, 4, and 34 of the syllabus. All students are required to present for graduation a minimum of fifteen units of which two must be in Religion, except for non-Catholic students, who may offer as a substitute two units in some approved subject other than music. This last is a free elective. The other required units are: Three in English, two in Mathematics, two in some other language (Classical or Modern), one in Natural Science, and the prescribed year in History. The remaining four units are elective. It is to be noted, however, that one of the electives must be so chosen that the pupil will offer three units of some subject other than English, of those enumerated above. Commercial Arithmetic may be offered as the third unit in Mathematics by those students who take a strictly commercial course.

The Committee on Affiliation, realizing the needs of our pupils who do not intend to go further than the high school, have, for the best interests of these pupils and their future, decided that a General Certificate will be issued to a pupil, in the Commercial Course, who has attended an affiliated high school for four years. Pupils in the other courses of the high school are preparing to enter higher institutions of learning, either a college or normal school, and are permitted to complete the high-school period in three years if they have successfully passed examinations in the required subjects and the electives necessary to make up the fifteen units, which must

be presented for graduation. By this procedure it is possible for a commercial student to acquire a sound practical training as well as a good cultural background for office work or duties of a similar nature. It also provides that should such a pupil desire to enter as a candidate for an A. B. degree in the Commerce Group as offered here at the University and other institutions of a like type, he will have satisfied the necessary entrance requirements. The following is therefore suggested as an opportune arrangement for the minimum work of four years for those who desire to follow all the approved commercial subjects. It is to be understood that the stronger pupils will endeavor to present more than the minimum fifteen units and this can be easily done by taking five subjects each year.

In terms of units the four years' work could be: Religion, 2 units; English, 3 units; Mathematics, 3 units; a Natural Science, 1 unit; the prescribed year of History, 1 unit; Commercial Geography, 1 unit; Economics, 1 unit; Bookkeeping, 1 unit; and another language, 2 units.

In yearly arrangement it might be:

Religion I	Another Language I	One Elective
English I	Mathematics II	Religion IV
Com. Geography	Economics	Natural Science
Mathematics I	Religion III	Bookkeeping
History I	English III	Two Electives
Religion II	Another Language II	
English II	Com. Arithmetic	

LEO L. McVAY,

*Secretary, Committee on Affiliation.*

#### A YEAR OF THE EDUCATIONAL RESEARCH COMMITTEE

The Educational Research Committee of the Commonwealth Fund held its first meeting approximately a year ago. Its members believe that the educational public will be interested in a brief report of the transactions of the committee and of the educational research now going forward for which it stands sponsor.

In the summer of 1920 the Commonwealth Fund, at the suggestion of Prof. Max Farrand, of Yale University, then the fund's general director, appropriated \$100,000 for the purpose of encouraging educational research. It was under-

stood that, if satisfactory results were obtained from the expenditure of this amount during a single year, similar appropriations would be made annually for a period of five years. The policies to govern the expenditure of the appropriation were left to later determination.

The general director organized a conference of persons experienced in conducting or directing educational research, which met for three days in October, 1920, and recommended a plan of procedure to the directors of the Commonwealth Fund. The plan proposed a departure from the current practice of philanthropic foundations in the conduct of educational research. Instead of setting up a more or less permanent agency with an expert personnel, it was recommended that the Commonwealth Fund subsidize individual investigators of proved capacity or of great promise to undertake limited researches. The conference further indicated certain large fields in each of which numerous painstaking scientific studies are needed. These are: School revenues; the evaluation of school subjects and the determination of standards of accomplishment in them; reorganization of the administrative units of the public educational system; the establishment of standards and methods of supervision. The conference also recommended that the Commonwealth Fund appoint a committee to consider and recommend projects for research and to assume executive responsibility for supervising the carrying on of such researches as might be subsidized by the fund.

The directors of the Commonwealth Fund accepted the conference's recommendations and appointed as the Educational Research Committee, Leonard P. Ayres, Samuel P. Capen, Lotus D. Coffman, Ellwood P. Cubberley, Charles H. Judd, Paul Monroe, and Frank E. Spaulding. Prof. Max Farrand, the general director of the fund, was designated to act as chairman. Since the organization of the committee, Prof. Spaulding has been obliged to resign and President James R. Angell has been appointed in his stead. During Prof. Monroe's absence in the Orient, his place has been taken by Prof. E. L. Thorndike. Prof. Farrand has resigned as general director of the Commonwealth Fund but remains as chairman of the Educational Research Committee.

The committee's general policy has followed closely the lines of the recommendations made by the conference above referred to. During the year in which it has been in existence, a considerable number of requests for subventions have been presented to it. These have been exceedingly varied. Some of them have come from persons of no reputation as investigators and have been very vaguely defined. Some have been presented by distinguished scientists but called for the support of investigations which could hardly be classified as educational research. Certain requests have been made for the subsidization of special departments or of individuals in colleges or universities, without specification of the research projects to be supported by the subsidy. Other requests submitted by persons of known competence have sought subventions for projects carefully defined and budgeted. After a preliminary review of these heterogeneous askings, the committee came to several conclusions which have since met with the approval of the Commonwealth Fund. In the first place, it decided to recommend no subventions to departments or individual workers in institutions for the carrying on of the regular research activities of such departments or individuals. Secondly, it determined to recommend the support of only those projects which were carefully defined both as to objectives and as to methods, and which were accompanied by an itemized estimate of the cost of the undertaking. Thirdly, it decided for the present to recommend no subsidy for a longer period than one year. Within that time the investigation must either be terminated or a substantial report of progress submitted. Fourthly, the committee recommended that, wherever possible, the Commonwealth Fund should have its financial dealings with the institution or organized agency to which the investigator is attached, rather than with the individual.

Since this last-mentioned policy of the committee has aroused considerable interest in various quarters, the form of contract which the committee has devised is here quoted:

The institution will accept grants for educational researches from the Commonwealth Fund and will be responsible for their disbursement under the following agreements:

1. Salaries of officers who are relieved of regular duties to engage in researches are to be charged against the research grants at the rate of the salaries paid by the institution to such officers for regular teaching and administration, except in cases where explicit exceptions are arranged in advance.

2. The institution will disburse the grants under the following arrangements: On acceptance of the grant by the institution, the Commonwealth Fund shall deposit with the business officer of the institution a sum suitable to launch the investigation and determined on the basis of the size of the grant; in the case of large grants this sum will amount in general to 20 or 30 per cent of the grant. When the initial sum is approaching exhaustion the business officer of the institution shall request a second deposit and shall render, as soon as possible, a full account of expenditures of the first deposit. In this manner there shall be successive deposits and successive accountings of the grant until the total amount has been used.

In disbursing the funds the institution will assume administrative responsibility for all payments of salaries. It will approve all appointments of assistants. It will make payments on the order of the investigator for supplies and equipment, and traveling expenses, and will render accounts on the latter items, showing the approval of the investigator.

At the termination of the grant it is understood that any unexpended balance shall revert to the Commonwealth Fund, that final disposition of such supplies and equipment as are at hand is subject to the order of the Commonwealth Fund. If at the time of settlement property of any kind is left at the institution, it is understood that it becomes permanently a gift to the institution.

If the grant is made with specifications as to the amounts which are to be used for salaries, traveling expenses, and supplies, the institution will limit all expenditures to the classes of items specified and will allow transfers from one class to another only on explicit permission of the administrative authorities of the institution, but it is understood that readjustments within a single class of expenditures may depart from the original terms of the budget.

3. The person responsible for the investigation will be required to file a report on the investigation both with the administrative officers of the institution and with the directors of the Commonwealth Fund at stated intervals.

It will be noted that the Commonwealth Fund does not propose to pay a bonus to persons who undertake educational research at its expense. The salaries paid investigators are to be the same as the salaries they would receive from the agen-

cies which employ them. The Commonwealth Fund merely makes it possible for an investigator to carry on particular studies in which he is especially interested, and if necessary to be temporarily relieved of his regular institutional duties without pecuniary loss.

The Educational Research Committee has held three regular meetings. Two of these were devoted to the assignment among the most promising projects of the appropriation made for the academic year 1920-21. At the third meeting, held in October, 1921, a portion of the appropriation for the academic year 1921-22 was assigned. A brief account of the projects which have been supported may be of interest. It will be noted that these all fall within the first three of the major fields of study indicated in the initial report of the conference.

### *Educational Finance*

The Commonwealth Fund has joined with three other educational foundations in appropriating to the American Council on Education a sum sufficient to carry forward a comprehensive investigation of educational finance in the United States. The program for public education laid down in legislative enactments and state constitutions will be examined to determine to what extent communities are already meeting the public desires. Effort will be made to investigate the cost of the program designated by the public. The possibility of effecting economies will be studied. The relation of educational expenditures to expenditures for other governmental purposes will be worked out. Intensive studies will be made in individual states that may be regarded as typical, and the most important facts covering the country as a whole will be assembled and collated. The American Council on Education has appointed a special commission to take charge of this investigation.

### *Measures and Standards of Achievement in School Subjects*

An appropriation has also been granted to Columbia University for the preparation, under the direction of Prof. George D. Strayer, of an initial report on city school budgets.

Appropriations have been made to Columbia University for

the conduct of two investigations under the direction of Prof. E. L. Thorndike. The first investigation deals with the possible reorganization of the teaching material in algebra and the methods of presenting that subject. What is known about the psychology of algebra is to be collected, gaps in that knowledge are to be noted and filled by appropriate investigations so far as possible, especially such as are important in possible changes in curricula and methods.

The second investigation relates to vocational guidance. It is designed to prepare standard tests of ability to continue school work, of ability to learn to do clerical work, and of ability in the mechanical trades and factory work. These tests are to be for use with boys and girls of approximately fifteen or sixteen years of age. It is expected that they will be so formulated as not to require the services of a psychologist to give them.

Two appropriations have been made to the University of Chicago, one for the use of Prof. Judd and assistants in conducting a laboratory study of reading, and the other to Prof. Morrison for devising a series of tests designed to measure the progress of pupils in French under ordinary high-school instruction. In the investigation of reading, laboratory methods are used which teachers cannot employ. The movements of the eyes of adults and children are photographed under different conditions while they are reading various kinds of passages. It is expected that in this way the processes involved in good and bad reading and in mature and immature reading may be determined. Once the characteristics of various kinds of readings are ascertained it is possible to turn over to teachers many useful suggestions about the handling of pupils.

The French investigation is designed to throw light upon the effectiveness of grammatical as compared with non-grammatical methods in learning to read the foreign language; the pupil's command of grammatical usage in functional form compared with his knowledge of grammatical principles abstractly stated; and the relation between the ability to get the meaning of a series of French words stated apart from any context and the ability to react to the meaning of the same words when they are included in a piece of discourse.



An appropriation was made to be spent by the chairman of the Educational Research Committee on a preliminary conference on the social studies. The conference outlined the problems in the reorganization of teaching material in the social studies, and on the basis of its report the committee has recommended further appropriations for a historical review of the social studies and an evaluation of current experiments in new methods of presenting those subjects.

An appropriation has been made to the Board of Education of Winnetka, Ill., for the conduct of a study under the direction of Superintendent Carleton W. Washburne of periodical and reference literature to determine the commonly known and referred to historical and geographical material, with a view to the possible reorganization of the school material for teaching these subjects.

A grant has been made to Leland Stanford Junior University for a study, under the direction of Prof. L. M. Terman, of gifted children in California. At present such children remain unidentified and submerged in the school's masses. The usual curriculum methods leave their intellectual and volitional resources largely undeveloped, sometimes possibly perverted. It may be more important to discover and to give appropriate educational opportunity to a single gifted child than to prevent the birth of a thousand feeble-minded. The investigation proposes to secure certain basic facts with reference to approximately 1,000 school children of exceptionally superior intellectual ability and to follow up the records and achievements of those pupils over a period of years.

A subsidy has been granted to the New York Association of Consulting Psychologists for a study partly similar in its objects to that of Prof. Terman's. It is proposed to give intensive psychological examinations to students in a group of public schools in New York in order to determine the ability of children as they enter school, classify them as to ability and follow them up by re-examinations and through the services of a home worker, and thus to lay the basis of possible modifications of courses of study for the benefit of intellectually superior children, and that the less able children may be given better opportunities for development.

*Reorganization of the Administrative Units of the  
Public Educational System*

The Fund has made a grant to the University of Minnesota to be under the direction of Prof. L. V. Koos in studying and critically evaluating the present status of the junior college movement. There are now upwards of 300 of these institutions, and they are multiplying rapidly. It is the purpose of the study to show their relations to secondary education, to the prevailing four-year college of liberal arts, and to professional education. Such a study, it is believed, should have large influence in determining the trend of future efforts toward educational reorganization at the level of the lower years of the college course.

The Educational Research Committee believes that there should be many more appeals for subventions than have thus far come to it and that requests should be made by a much wider range of institutions. Indeed the conditions of the grant and the policy of the committee are so flexible that any first-class project which can be clearly defined and budgeted is likely to receive favorable consideration. The committee meets three times a year, in the fall, in the early spring and in the early summer. The next meeting will be held March 4, 1922. Projects to receive consideration must be in the hands of the undersigned at least two weeks before the meeting of the committee.

SAMUEL P. CAPEN.

REPORT OF CONFERENCE OF CATHOLIC CHARITIES

The Report of the Seventh National Conference of Catholic Charities, which came out the first week in January, gives a complete and illuminating review of the expansion and development of Catholic social and charitable activities in the United States up to date. It is a symposium of the best Catholic experience on the problems of current interest in welfare work, and in this capacity serves as a useful source of information and inspiration to all individuals and organizations engaged in welfare work.

Every form of Catholic work is treated—work with families; with dependent, delinquent or problem children; community, recreation and health work, etc. The many Catholic

organizations that are taking up new problems in charity work will find valuable suggestions in the report.

The following problems are given special emphasis: Finding of homes for dependent children, Catholic institutions for the feeble-minded, treatment of the problem child, the social hygiene movement, measures to reduce the high death rate in infancy, social service in Catholic hospitals, case work in rural communities, treatment and prevention of delinquency, methods of recruiting and training volunteer workers, girls' clubs, sex education in the home, etc. A splendid outline of case work is a valuable feature in the report.

Vital social questions bearing on present economic situations, as trade-union practices, women's minimum wage, means of remedying or alleviating the unemployment problem, compensation for unemployment, are competently dealt with by men of profound research in these lines. The proper adjustment of the above situations are imperative in the prevention of poverty. Genuine social work aims to prevent as well as to relieve.

Among those contributing valuable papers and discussions to the report are Doctors Kerby, Ryan, Cooper, and Moore, of the Catholic University, Washington, D. C.; Judge Hurley, of Chicago; Judge Wade, of Iowa City; Fred Kenkel, Director of the Central Bureau of St. Louis; Mr. James Fitzgerald, of the Society of St. Vincent de Paul of Detroit; Mr. Thomas Farrell, President of the Catholic Club of New York City; Mr. Edwin J. Cooley, Chief Probation Officer of the Magistrate's Court, New York City; Rev. Moses E. Kiley, Director of Catholic Charities, Chicago; Miss Mary C. Tinney, Department of Public Welfare, New York City; Mrs. John W. Trainor and Mrs. George V. McIntyre, of Chicago; Judge Sheridan, of the Juvenile Court, Milwaukee; Rev. Frederick Siedenburger, S.J., of Chicago.

The Report of the Proceedings of the Second Meeting of the Religious engaged in Social and Charitable Work is a valuable addition to existing instructive literature on social and charitable work and will be of great practical help to all Catholic religious institutions and communities in carrying on their work.

The points of special interest treated in the report are: (1) After care of children discharged from institutions; (2) vocational and secondary education for institutional children; (3) treatment of defective children; (4) recreational activities in institutions; (5) girls' homes and clubs; (6) the moral development of the child.

Seventy per cent of the Social Welfare work in the United States is being done now by our Catholic Sisterhoods. A Committee of Standards for Child-caring Institutions is working on standards to be ready for the next conference.

All communications in regard to the conference and purchase of the report should be addressed to the Secretary, 324 Indiana Avenue, N. W., Washington, D. C.

All Catholics are urged to aid in the work of the conference by taking out membership. General membership fee is \$3; sustaining membership fee is \$10. A contribution of \$1 entitles all members to the *Catholic Charities Review* which is published monthly at the Catholic University. The *Review* is the only Catholic magazine devoted exclusively to social and charitable work.

## REVIEWS AND NOTICES

**The Word of God:** A series of short meditations on the Sunday Gospels published in Rome by "The Society of Saint Jerome for the Diffusion of the Gospel." By Monsignor Francis Borgongini-Duca. Translated by the Rev. Francis J. Spellman. Macmillan, 1921.

The origin of this interesting volume indicates clearly that it is intended to furnish appropriate subjects for pious reading or meditation for the devout laity as well as sermon points for the preacher. The preface of the volume informs us that "these explanations of the Holy Gospels were first edited in weekly pamphlets which were published in Rome by the 'Society of Saint Jerome for the Diffusion of the Gospel.'" They appeared from the first Sunday of Lent, 1919, until Quinquagesima Sunday, 1920. They were then put forth in book form, under the title of "The Word of God."

The series thus published proved exceedingly popular in Italy, and from all reports their English translation is finding a similar welcome, for they are popular in the best sense of that word. First of all they are recommended by their brevity, directness, unction, and clarity of style. Then, too, within the compass of three or four pages we find the full text of the Gospel of the day—a great convenience in itself—together with only such explanatory comment as may, perhaps, be required to elucidate thoroughly the meaning of the text, while the remaining treatment has to do with moral or dogmatic lessons based on the Gospel. The author makes this treatment attractive by a varied selection of illustrative material drawn from the Sacred Scriptures, particularly the Old Testament and the Epistle of the Sunday, from the liturgy, the Fathers and the lives of the Saints. The small volume of two hundred pages is thus made to cover most of the Sundays of the year, occasionally the Gospel of a proximate feast-day or of a ferial being substituted for the Gospel of the Sunday. It was a happy thought indeed to vary the Gospel from time to time, particularly in the case of the Gospel of the Prodigal Son, which is perhaps the most pathetic of all the parables and which is assigned to Saturday of the second week in Lent, with the result that only a few of the faithful hear it either

read from the pulpit or commented upon in a Sunday sermon.

Moreover, small as is the volume, the author makes room for brief prefaces to certain of the sermons or meditations, which show forth the mind of the Church as expressed in the prayers and ceremonies of the Liturgy. For instance, under the heading of the First Sunday of Advent, we read the following concise statement; "During the season of Advent the Church endeavors to prepare her children for the proper observance of the Feast of the Nativity. The penitential character of this time which marks the beginning of the liturgical year is indicated by the purple color of the sacred vestments."

Another pleasant feature of the book is the absence in it of trite or commonplace illustrations, and so each succeeding meditation is attractively fresh and inspiring. The piety of the author makes his brief comment glow with fervor—*pectus facit disertum*. Although a professor of theology, his discourses do not smell of the schools; no dreary discussions or bewildering distinctions suited only to the lecture hall. Running through the volume like a golden thread is the author's sincerity; we feel as we read that the author has lived what he writes—that he is giving us personal experiences and not chamber studies.

More than a word of praise should be said of the excellent translation into English. Doctor Spellman has translated for us more than words; he has caught and interpreted the spirit of the gifted author.

J. P. C.

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**A Book of Verse from Langland to Kipling.** Compiled by J. C. Smith. Oxford: At the Clarendon Press.

The gathering together of poems and verses from the poetic literature of our language has been done so often and so well that we wonder if there is need of a new anthology. With this thought we opened this little book. Before coming to its close we realized that it fills a place so far unoccupied and supplies a demand that the past makers of anthologies have not considered. For the temper of the age is to a large measure subjective, and for this reason our chief anthologies

have been concerned with the songs and the lyrics of the language. This book is made up of non-lyrical poems which heretofore could not be found in a single handy volume. It is not, therefore, a rival of the *Golden Treasury* or other recognized compilations, but rather a supplement to them. The preface is a brief but very satisfactory history of English poetry from the beginning. We might remind Mr. Smith that the Christian influence upon the pre-Norman poetry is due not so much to the missionaries that St. Augustine brought to England from Rome, but to the missionaries that St. Aiden brought from Ireland. The Roman monks founded schools and monasteries but left no lasting literature. It was the great schools of Jarrow and Whitby founded by the Irish monks that gave to Anglo-Saxon letters the enduring names of Bede, Caedmon, and Cynewulf. We may also add that American and Irish readers may note the absence of poems that are found in the American and Irish contribution to English poetry. It is a pleasure to see Thompson's *Hound of Heaven*, and it is a satisfaction for the Catholic reader to find in the preface a reverent understanding of the principles and ideals of Catholicism. With Palgrave's *Golden Treasury* and Kilmer's *Dreams and Images* we can recommend this book for our Catholic high schools and colleges. With a knowledge of the poetry of these three books our Catholic students will leave school not ill grounded in English poetry.

JAMES M. HAYES.

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**Seventeenth Annual Report of the Parish Schools of the Diocese of Pittsburgh, 1920-1921.**

The reports of the diocesan superintendents invariably show gains and increases in the Catholic educational system. The Pittsburgh report is not exceptional in this respect, for it records a general expansion in schools, teachers, and an increase in attendance throughout the system. A very noteworthy increase, however, which few other reports record, is that of the pupils in the higher grades of the elementary schools and in the high schools. All three upper grammar grades increased in registration, and the percentage of mortality from sixth to seventh and from seventh to eighth de-

creased as compared with last year. Of those about to leave the eighth grade in June 79 per cent applied for admission to various Catholic and public high schools. This is undoubtedly a remarkable advance over conditions a few years ago, when a struggle was required to hold the registration up to a respectable figure throughout the grammar grades. In view of the labor and business depression in Pittsburgh it is a very gratifying sign of progress. The superintendent believes that "under normal conditions at least 80 per cent of our eighth-grade graduates would have embraced the opportunity of a real Catholic high-school training. In fact," he says, "there is not a Catholic college in the diocese offering a preparatory high-school course, nor is there a parish high school conducting a four years' course, that have not been compelled by lack of accommodations to turn away scores of boys and girls who last year completed our elementary parish school training. The figures embodied in these observations are not the result of guesswork. They were carefully compiled from answers to a query addressed to all the grade schools of the diocese. They tell their own story—Catholic parents are not only eager to provide higher education for their children, but they desire that that training be continued under Catholic discipline."

Not only of diocesan but general interest is the superintendent's report on teacher training. It may be summed up in his statement that at the present time practically every teaching Sister in the diocese is pursuing either regular or extension courses with a view of obtaining a normal diploma or a college degree. "The work has been inaugurated systematically, and the results are being reported to and tabulated by the Secretary of the Diocesan Teachers Examining Board." While all the details of the plan are not reported, they being in all probability well known locally, some recommendations are made to the pastors for their practical cooperation with the authorities in providing better facilities for study in the convents. These will be suggestive especially to other diocesan superintendents interested in the same problem. The actuating principle behind the Pittsburgh plan is that "a teaching staff prepared to meet any fair requirement of certification is our best protection."

PATRICK J. McCORMICK.



# The Catholic Educational Review

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## THE LATE HOLY FATHER POPE BENEDICT XV<sup>1</sup>

*And I say to thee: That thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—Matth. xvi, 18-19.*

*Your Grace, Right Reverend and Reverend Fathers, dearly beloved brethren:*

The Catholic Church mourns today the world over, the loss of her head—Pope Benedict XV, who for eight years has governed the faithful wisely, charitably, and successfully. Full of days and of merits he has laid down the heavy burden of his exalted office, and gone before his Creator and his Judge to render an account of his stewardship. There is, therefore, at this moment no longer a Successor of Saint Peter. In other words, the normal life of the Catholic Church is arrested, her unity is in peril, and with it the security of her doctrine, the vigor of her discipline, the entire continuity of her religious life. For to Peter alone was it said, "Feed my lambs, feed my sheep," and again, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." To Peter alone was given the power of the keys. Therefore, when his place is vacant the Catholic heart is oppressed by fear and anxiety until the good news goes forth that there is again a Bishop of Rome, again a successor of Saint Peter, and as such heir of the divine promises and Vicar of Jesus Christ upon earth.

<sup>1</sup>Discourse delivered in Baltimore Cathedral, January 26, on the occasion of the obseques of Pope Benedict XV.

How could it be otherwise? It is through the Pope that we come regularly into contact with the Divine Founder of our religion, and that the Holy Spirit enters into our lives as members of the one true Church. It is through the Pope that we know the Catholic Church of today to be identical with the Church founded by the Apostles. It is through the Pope that the history of the Church appears as a prolongation of Calvary: as a body they have only too well verified the sublime word of St. Paul, fulfilling in their own persons whatever may have been lacking to the sufferings of Christ.

It is through the Pope that the Church appears from age to age as one, holy, Catholic and apostolic, and that her glorious history takes on for us its real meaning and uses.

When Benedict XV was chosen, the world was entering on a war disastrous and exhausting beyond belief. His devoted flock was arrayed in hostile camps and the field of battle was largely in Catholic countries. The ordinary direction of Catholic life, the daily solicitude of all the churches, was everywhere seriously impeded. Mankind was deeply stirred to the ends of the earth. And as the conflict deepened, the old political order of Europe was threatened. Ancient and powerful states, great empires and kingdoms, collapsed amid unspeakable carnage and ever new horrors of war. Wherever the new pope looked, the Catholic religion was imperilled, and he might well believe that never had graver responsibilities fallen to the lot of any pope. Guided and comforted by the Holy Spirit, and sustained by the perfect unity of the Catholic Church and by the prayers of his world-wide flock, he met all the complex problems and trying situations which every day clamored for solution.

During the war he never ceased his efforts for peace. Formal appeals to the belligerents, public prayers, definite proposals of peace, he neglected no opening that promised success, nor was he cast down or humiliated by failure. From the beginning, he set himself to mitigate the extraordinary sufferings of the war, particularly the lot of prisoners, the cares and anxieties of their families and the ravages of famine. In the enormous literature of the war no page stands out so splendid and consoling as that on which are inscribed his tender and fatherly appeals for the starving children of Europe.

During the first half of his pontificate, the Vatican was literally the clearing-house of the sorrows and sufferings of the world. Catholics and non-Catholics appealed to Pope Benedict for aid and comfort, and through his saintly hands poured out a never-ending stream of charity. He threw his vast and beneficent influence in favor of all the broad and generous relief work that so honors our own beloved country, and goes far to offset the shame that attaches to mankind for the unutterable crime of the Great War.

From the beginning he provided with fatherly insistence for the religious welfare of the soldiers and sailors in both camps. The Christmas truce and the burial truce were inspired by him. Private prayer, particularly the prayer of little children, was encouraged by him, and to crown the works of his ingenious piety he appealed to the Queen of Peace, a glorious new title which he added to the honors of Our Blessed Mother as Intercessor of mankind in the great depths of its sufferings.

In his short pontificate the Catholic world was to a great extent prevented from personal access to Pope Benedict. The first half of his reign fell during the war, while the second half beheld the economic exhaustion of Europe and the uncertain efforts of the newborn states to establish themselves. In all these political changes vital interests of the Catholic Church were and are yet involved, and Pope Benedict set himself to save them, but with consummate prudence and with due recognition of the utter ruin of the old European order.

It is a fact that since the war the Catholic Church has been widely welcomed into the great comity of nations. This is evident from the largely increased national representation at the Vatican and the corresponding increase in the number of papal representatives in all parts of the world. In this respect the most striking success of his pontificate is the resumption of friendly relations with the French Republic. He was also much gratified by the success of his efforts in favor of Catholic foreign missions affected by the defeat of the central powers. He lacked only peace and time to accomplish still greater aims for the welfare of mankind.

The eight years of his pontificate are marked by many important measures for the welfare of the Catholic religion. The

most far-reaching perhaps was the promulgation of the new code of canon law, whereby the old and complex legislation of the Church has been successfully adapted to new times and changed conditions.

He was well acquainted with the genius of our institutions and cordially welcomed all Americans who came to visit him. The visit of President Wilson gave him much satisfaction, and his reception of the Knights of Columbus was in every way memorable. Non-Catholic visitors to the Vatican praise his gracious reception to them. His fatherly reception of all American bishops and clergy since the war endeared him greatly to their flocks, and had he lived to make a larger acquaintance, he would doubtless have influenced strongly our religious life.

After all, the pontificate of Pope Benedict was only a chapter, the latest, in the history of the Catholic religion. With the prestige and the success of his illustrious predecessors, he inherited also their trials and their sufferings. In this way his reign may be said to summarize the last hundred years of the papacy during which time it faced enmities and hatreds that had been long accumulating, and burst upon it, finally, with incredible violence.

One hundred years ago there succumbed on the desolate rock of St. Helena the last of the world's great conquerors, and almost at the same time there passed away at Rome a pope whom he had abused and persecuted beyond belief. Yet today of all the political creations of Napoleon, by which he remade Europe, not a vestige remains, while the religious and moral authority of the successors of Pius VII has continued to grow in extent and intensity.

But all this time, the whole length of the fateful nineteenth century, the papacy has kept up a ceaseless conflict with the heirs, open and secret, of the policies of the conqueror, with an unrelenting menacing Caesarism, clad in shining armor, with ravaging philosophies of moral decay and collapse, with irreligious and hostile purpose latent in letters and in the arts, in the press, in social and educational science, in almost every form of modern progress. Armed only with faith in its divine mission and authority, its only security the divine prom-

ises of Jesus Christ, the modern papacy has stood in the breach as the defender of His gospel, letter and spirit, against its many enemies. It has preserved intact the Word of God: it has maintained the constitution of the Church; it has confessed the Divinity of Jesus Christ and has admirably honored His Blessed Mother; it has preserved the rights of Holy Church against invasion and confusion; without fear or flattery it has instructed peoples and rulers in their duties; it has shed abundant light on the social order and the complex rights and duties of all classes of men; it has expounded Christian philosophy with fulness and dignity, and has rejected the coarse and baneful philosophies of matter and the senses, of rationalistic pride and hollowness.

What is the secret of this wonderful renewal of its vitality? And where is the source of the vigor and the wisdom which it has manifested throughout a century of powerful enmities, itself reduced to the elements of its commission? Precisely in this commission, this divine commission, it has found from one situation to another, the strength and the foresight and the courage to carry on amid a thousand hostilities the mandate of its Divine Founder.

*And I say to thee: That thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—Matth. xvi, 18-19.*

O fateful words! The pilgrim to the Fisherman's Tomb at Rome and the idle visitor lift up their eyes today and behold them written in gigantic letters about the base of the dome of St. Peter's, heralding forever and consecrating, as it were, with befitting majesty, the incomparable genius that built for them this pedestal thrice glorious among the works of human imagination and skill. But far more glorious is the historical career of these words of power from the day when they were first uttered in remote Palestine to our own time.

Nothing but their sacramental efficiency can explain the influence they have exercised in every century, in every form of civilization, amid all kinds and manners of men. They

have sundered the spiritual from the temporal order, at an awful price, it is true, nevertheless by no means excessive; they have shaped the exercise of this dearly bought spiritual independence and conditioned the frame-work of ecclesiastical authority, whose dignity and serviceableness they have saved while they prevented it from degenerating into anarchy or becoming hopelessly the tool of secular passion or purpose; they were ever and are yet the sufficient instruction of the Successors of St. Peter, replete with freedom of action, but also replete with terrible admonition for men who believe in the divinity of Jesus Christ, His tender affection for Holy Church, and His inevitable just judgment of those who sit in the place of Peter, but do not the works of Peter; they have affected the growth of great sciences, doctrinal theology, canon law, moral theology, Church history, even of philosophy; they have fashioned effectively the civil and social order, for there was a long and troubled period, when the average Christian mankind of Europe looked to the papacy as a paternal power, and saw in each succeeding pope a moral patriarchal authority, the only one capable of dominating an arbitrary feudalism; of compelling for the poor, weak, and helpless, some measure of justice; of enforcing basic principles of the law of nations, and of planting deeply in the heart of Europe those principles and ideals through which the western world put off its ancient paganism and even yet stands out as fundamentally different from and superior to the non-Christian Orient; they were and are the divine source of the combined insight and courage which have regularly distinguished the Successors of St. Peter, even when European society had reached the lowest ebb of its fortunes, and was everywhere dominated by a narrow and selfish secularism that abused holy institutions for vile ends.

Through these divine and imperishable words the Successor of St. Peter is forever lifted above the ordinary course of human passions and purposes, forever exhibited to mankind as the symbol of Christian unity, the criterion of Gospel truth and life, the witness and custodian of Christ's teachings, the judge of the brethren in all charity and equity, and therefore the natural guide and adviser of Christian society in all that pertains to religious faith and morality, and even in those

large spheres and phases of human life that are affected for good or evil by our moral principles, or rather by the lack or weakness of them.

Benedict XV was indeed a great and good Pope, and his exemplary life, in the face of mankind, commended him to all who came in contact with him. He was truly the Vicar of Jesus Christ, but he was also an humble follower of the Divine Master, and would be the first to ask the prayers of the Catholic world that the perfect justice of God might soon be satisfied in his respect. May the Queen of Peace soon open the gates of eternal peace to him who labored so steadily for its counterpart on earth!

Holy Church also beseeches her children to pray for her in these days of her sorrow and her danger. She is ever encompassed by adversaries, and her work on earth is at all times gravely impeded. She is the Bark of Peter now bereft of her pilot, and she knows only too well how near and how violent are the storms of oppression, injustice, and calumny; how teacherous are the currents on which her daily life moves, and how cautiously she needs to steer among the reefs and shoals of cunning and malice, of deception and selfishness, and the many falsities of the world.

Above all may Jesus Christ send her soon a worthy Successor of St. Peter, endowed with every priestly virtue, a man of holy faith and pure spiritual vision; a great heart alive to the power of love and pity and sacrifice, of patience and moderation, in a world filled with an untameable spirit of revolt, torn asunder as never before, a world steeped in suspicion and hate, seeking peace blindly in the turmoil of the senses and the idolatry of the flesh, shouting a dozen vain philosophies and ignoring the only rules of life that have ever saved men from contempt of themselves and of reason, society, and life itself. Send us, O Holy Spirit, such a successor of Benedict XV, a Good Samaritan for our suffering humanity, and a Good Shepherd for Thy world-wide flock!

RT. REV. THOMAS J. SHAHAN,  
*Rector of the Catholic  
University of America.*

On Monday, January 30, a Solemn Mass of Requiem was celebrated at the Catholic University by Rt. Rev. Msgr. George A. Dougherty, for the repose of the soul of Pope Benedict XV. The Rt. Rev. Msgr. Edward A. Pace delivered the following eulogy:

The thought of the world centers today on Rome. The heart of humanity turns to the Vatican Hill. Within the shadow of the mighty dome, a deeper shadow has fallen. In the midst of it lies the figure of one who but lately reigned as the Sovereign Pontiff, as the Vicar of Jesus Christ, as the visible Head of the Catholic Church. But today the chair of Peter is vacant. The voice that spoke to the nations is still. The hand that so often was raised in blessing upon mankind is motionless in death. The soul of Pope Benedict XV has passed from labor and sorrow to everlasting peace.

Where his mortal frame lies at rest are gathered the foremost dignitaries of the Church, the representatives of secular power, men and women of high degree—gathered to pay tribute to a man who was neither king nor emperor but simply the Father of the faithful, who led no army, but guided the flock of Christ, who hoarded no riches, but freely dispensed the treasures of grace. To such a one the world pays homage, as though to wrest from death its scepter and proclaim the triumph of its victim.

But if Rome be the central scene, the entire world is today a temple of sorrow. One solemn requiem sweeps over the earth, one prayer to the God of mercies, that the soul of His servant Benedict be joined to the company of the blessed Pontiffs who have borne the burdens and the honors of the Fisherman's throne.

The very suddenness of his passing but serves to intensify the meaning of this world-wide lament. In truth it would seem that the souls of men, without warning or time for deliberate thought, had been startled into an expression of regret spontaneous and sincere. They realized in one flash of thought the greatness of their loss and the depth of admiration which till then they had hardly suspected. So from all the peoples, whatever their nationality or creed, there goes to the tomb



of Benedict XV a tribute of grief, of recognition and of gratitude for his service to the cause of mankind.

What greater tribute could plan or purpose have devised? What utterance more eloquent of humanity's feeling? What proof more decisive of that common impulse which leads men to honor the name and the deeds of the Pope, the man, the lover of his kind?

At the moment of his death, the great ones of earth were debating the problem of the world's restoration. Out of their discussion, new questions, new difficulties, new grounds for apprehension emerged. And, far from the scene of their counselling, arose rumors of struggle and threatenings of conflict and the protest of peoples impatient at the delay of long-sought relief. Then, on the instant, their murmurings ceased for a while. For a moment at least, their present concerns were forgotten. Their minds riveted on the single object which the death of the Pope presented, became, for the time being, one. Their interest, in surprise, in respect or in heartfelt sorrow, united them, made them forget their differences, bowed them in reverent silence.

Shall we see in all this merely a burst of emotion? This unified thought and regret—was it only the result of a mental contagion that spread from land to land and from soul to soul? Or was it rather the expression of an attitude for which reason can be given—the voicing of an appreciation which time and fuller knowledge will deepen and confirm?

For the Catholic mind, there is but one answer. The Pope is always our Father; and always his death is our bereavement. Of the millions who mourn him, comparatively few ever stood in his presence or heard his voice or knelt to receive his blessing. Yet all have felt his influence, have realized that he lived for them, and that he exerted in their behalf whatsoever he possessed as of nature's endowment or in virtue of his high office. His power and ministration went out to the various needs of the world, and so upon each who received it there fell a special form of benefaction and a particular debt of thankfulness.

We, more than many others, have reason to mourn him. In Pope Benedict we venerated our supreme ruler. To his wisdom

we looked for guidance. In his good-will we found encouragement; in his words of approval, a reward for our efforts. Above all, we found in his life, his spirit, his attitude and his course of action, the pattern for our loyal imitation. His indeed was the *magisterium fidei* established by Christ to teach us the doctrine of faith; his the *cathedra* whence of right he could speak, as once spoke Peter, in the name of the Holy Spirit. Likewise, he taught us, through his example, the deepest lessons of life. He showed us, as no mere philosophy or theory could show, what it is to be a man, what it means to be a Christian, to bear with adversity, to face opposition, to endure false report and, amid trial unceasing, to abide in justice and deal in charity toward all men.

Such lessons he could teach because he had mastered the art of living. Such direction he could give because he had trodden the path of righteousness. He had trained himself in the knowledge of his own soul, and schooled himself in the wisdom of Christ. Through wide experience he had come to know the meaning of human nature, its possibilities for good and its liabilities to evil. He had read deeply the reality of the world, discerning its motives, its aspirations, its pretexts; looking upon the aims of ambition, the schemes for power, the greed for gain, the recklessness that trampled on right and laughed at the cry of suffering. All this was plain to him; yet he saw, as Christ had seen, that out of evil good might come and out of the ruin wrought by sin the structure of a better world. He knew that this was possible; and he knew, as few others of our day have known or seem yet to understand, the cost of such an achievement.

It is well that we ponder these lessons. It is wholesome for us who are striving to fix and maintain the standards of worthy living, that in spirit we kneel with the throngs who gather in sorrow at the tomb of Pope Benedict. The ends for which he labored are the vital concern of our nation. The evils which he sought to remove are the worst enemies of America's life, of our free institutions, of order and justice and law. Who of us now cannot recall that fateful day when above the clash of arms the voice of Benedict arose, fearlessly pointing to the causes of the world's disaster? And who that has at heart the welfare of his country, can think without

trembling of the baneful effects on our national life, were those causes to continue unchecked? They were not hidden evils. To uncover them, no keen scrutiny, no profound searching was needed. What was needed, what the crisis called for, was a man of courage, a man who could say to the powers of earth: there is wrong among you. There are sources of evil which no pretense can disguise, no violence remove, no protest or recrimination excuse. Courage was needed then, and Benedict showed it. Courage is needed now, in America, to look honestly into our conditions, to appraise our moral status and forthwith to apply remedy wherever such is called for. We who appreciate frankness and clamor for facts and pride ourselves on getting at the root of things—we surely have much to learn from this Pope's example. If the teaching of truth without regard to the way it may be received, is an evidence of worth, then Benedict XV deserves a place among the world's great teachers. And if the plain straightforward statement of principles, with no heed for the warnings of human respect, be any indication of strength, then Benedict XV must be honored as a man of character.

That his teaching was so largely unheard or unheeded, that it neither ended the strife at once nor quieted the tumult of passion—can be readily understood. If the man in anger is deaf to reason, the multitude in wrath is far less able to distinguish the right from the wrong or even to prefer what makes for its own best interests. Pope Benedict surely knew this. He knew, moreover, that the deafness of the world was no symptom of sudden disease. It was the final manifestation of a spirit that had developed through centuries, a spirit begotten in error, fostered by selfishness, instructed by lust of power. He knew that in spite of much discoursing about the rights of man, not right but might had come to be the arbiter. He expressly declared that “never, perhaps, was there so much preaching about the brotherhood of man as there is in our day . . . yet never was man in reality less of a brother to man.”

But this insight in no way altered his determined purpose. It set no inhibition against his resolve to preach the gospel of justice by being just and to prove the meaning of charity by deeds of unquenchable love. Only from this point of view

can we explain his firm impartiality, his appraisal of rival claims, his equal distribution of service to all the belligerent nations. On any other ground he could easily have justified the favoring of a cause, the casting of his influence in one direction, the decision of controversies that were appealed to him on their own merits and often on the ground of their significance for the Papacy itself.

With such a situation, there could not be question of force; he had none. With problems of this nature, mere diplomacy could not cope; nor did he think of it. What he did think of, what decided *a priori* his action, was his office and the duty which that entailed. For he understood in his intelligence and felt in his heart that he was the Father of Christendom, that among the men who were fighting, under whatever flag, were his spiritual children, and that if they had forgotten the bond of brotherhood he would not, and could not, forget his fatherly obligations or forego his fatherly right.

The world indeed had lost sight of this truth. It had come to look on the Pope as the Bishop of Rome, as the head of a church, one of the many churches that claimed to represent Christ. And consistently with its own supposition, the world expected that Benedict XV would yield to pressure and surrender his principles for the sake of his own advantage. That he refused to do this, that he held fast to what justice demanded and rebuked the doing of evil wherever it was done, should have called forth praise and gratitude. It should have been a cause of common rejoicing that amid the confusion and darkening of counsel one ruler was found, a spiritual ruler—who could judge fairly and act without bias or passion.

Such, we know, was not the general verdict. But we also know that the world's opposition gave the Pope new occasion to manifest his greatness of soul. That blending of justice and charity which he so strongly advocated, was exemplified by him under the most trying of circumstances. Not only was he fair to all; his fairness was enhanced by the spirit of love. It was his love for mankind that made him ingenious in finding out ways to relieve distress and to provide both for bodily ills and for those that afflicted the mind and the heart. It was the charity of Christ that constrained him to soften the lot of the captive, to bring to their loved ones tidings of those

who had fallen in battle, to repair the wastage of war, to make the Vatican itself a clearing-house of information that gave its service to all with equal generosity.

While he thus drew good from evil, he was ever conscious that the evil was there—that it was growing day by day, that neither the claims of justice nor the ministration of charity could avail so long as the nations continued their strife. And all the while, he was bending his mind upon the one great purpose which was the keynote of his life. All the while he was seeking to end the struggle by showing the peoples how they might come together on the basis of justice and dwell together with greater security in the bond of Christian brotherhood.

Is it necessary now to remind ourselves that Pope Benedict was first to point the way to a lasting peace? Is there any comfort in thinking how much the world might have spared itself—how much in the way of slaughter, destruction and hatred might have been avoided—if the Pope's proposals had been accepted and carried into effect? For three years and more the problem of peace has been under discussion. Can we say that its solution has been found in any principle more firm and deep and abiding than those which the Pope proclaimed? May we hope that out of its bitter experience the world will draw lessons of wisdom higher than those which are taught in the gospel of Christ?

According to their various philosophies, men will answer these questions or set them aside. But none can say with truth that Benedict XV did not exemplify in his own action the principles for which he contended. None can say that he lived by theory alone, or dwelt in a realm of vague ideals. That he was a man of vision looking forward to better things for mankind will readily be admitted. But it was no vain optimism that prompted him or made him restive at the delay of fulfillment. He remembered the words of St. Paul: "Charity is patient"—"beareth all things, believeth all things, hopeth all things." A man of initiative, of tireless energy, of labor that knew no relaxation, he none the less could wait and bide the time which God had appointed. He could bear with calm to be misunderstood and misrepresented, hoping always that the truth would prevail and the Church be vindicated. He was even large enough, in his patience, to rejoice that what he

had originated for the welfare of mankind should come to be realized, though no credit were given himself nor any official part in framing the covenant of peace.

May we not see in the universal sorrow which his death has caused, some measure of vindication? When those who are not of his faith and yet are earnestly seeking to further the Kingdom of God, openly acknowledge that they are his debtors; when everywhere a disposition is manifest on the part of intelligent men to confess the need of religion as a factor in human progress; when it is plainly seen that the spiritual forces of Christendom must be united in order to combat the forces of evil; when it is recognized that neither faith without joint endeavor nor organization without the guidance of faith can restore the world—is it overbold to say that Benedict XV has taken his place among those who pass through tribulation to glory and through patience to a reward exceedingly great?

It were idle to imagine that he expected justification before the tribunal of human opinion; he knew too well how diverse are the standards and how changeable the estimates of men. What he, as the Vicar of Christ, desired was the victory that overcometh the world—even our faith. To have men realize that only through Christ can they enter the way of peace and only through the Church can they seek and find Him—such in the last analysis was the aim of Benedict XV.

We turn again in thought to the majestic basilica which enshrines the first of the Apostles and his latest successor. In the measure of time twenty centuries lie between these two—centuries of change in all that gives value to human existence, in belief, in knowledge, in forms of government, in the arts of civilization. Yet these two are as one—in office and commission, one in their relation to the Saviour of the world and to the Church which He established.

About them ebb and flow the tides of human life—the varying currents of sorrow and joy, of hope and fear, of triumph and disappointment. But to these two has come the final vision whereon no shadow falls. Before them spreads the whole course of Providence, and in it they behold the manifest power of the Father and the merciful love of Christ Jesus and the light unailing of the Holy Spirit.

## THE SUPERVISION OF INSTRUCTION

If the abundance of literature at present appearing on the subject of supervision of instruction may be taken as an index, we are safe in saying that this phase of organization is challenging the most serious and constructive thinking of school men. The fundamental principles that should guide the work of the supervisor are being sought out as a means of evaluating present practice and of suggesting possible improvements in method. The cost of supervision is no small item in the budget of a system, and administrators are beginning to realize that its results should justify the outlay.

The professional critic of the schools sees in supervision only another instance of useless overhead. Unthinking administration only too often lends the color of truth to his indictment. That the supervisor frequently fails to contribute anything of real value to the problems of the classroom is a fact that cannot be gainsaid. Extreme forms of "special supervision" have proven particularly odious to the teacher. Supervision conceived and administered in the spirit of the efficiency expert has threatened to kill the personal and human element which is the very soul of education. In some systems teachers are kept so busy with the bookkeeping demanded by the supervisor that they have little time left for teaching. If supervision necessarily implies a kind of factory management in the schools, then we want none of it.

### THE REASON FOR SUPERVISION

However, such is not the implication of true supervision. Someone has termed the supervisor a "helping teacher." Thus understood, his function in a school system is a necessary one, for it in no manner threatens the sacred individuality of the teacher while it insures a general minimum standard of good teaching. Could we take it for granted that every classroom teacher were a real educator, the case for supervision might be hard to defend. But no one acquainted with real conditions would be bold enough to make such a claim. Nothing is more obvious than the immaturity that

prevails among teachers in American schools. Four years in high school and two years in a training school guarantee very little, and only a minority of the teaching body of the country can lay claim to as much preparation. Besides, not all teachers have the opportunity and the zeal to keep abreast of the advances made in the technique of their profession. Rule of thumb methods acquired in the beginning of their career have a way of becoming second nature. The supervisor should never be allowed to interfere with a good piece of work that represents an understanding contribution of real individuality on the part of the teacher. Unhappily, such instances are far from general. The real function of the supervisor is to inspire their multiplication.

Nutt remarks in this connection:

The fact that a considerable number of teachers in the force are new, either to all or part of the teaching situations that must be met each year, gives rise to the need of setting up some agency that will most adequately direct the work of all the teachers in the system, so as to improve the efficiency of the individuals and to harmonize the work of the entire body.

He defines three types of "new" teachers:

The first type is the one that is usually thought of when one mentions a new teacher; namely, the teacher that is new to the profession, or who is just beginning to teach. The second type is the teacher who is new to the particular system of schools. . . . The third type is the one who is new to the teaching of some particular grade or to teaching some particular subject or subjects to which he has been assigned. This third type may include teachers who are old to the profession and old to the system in which they are employed.<sup>1</sup>

It is easy to imagine a situation where the teachers would be new in the third sense, as, for instance, when a new method in reading or a changed course of study in any subject would be introduced for the whole system. In such a case, the more radical the departure from the established ways the greater would be the need for direction.

The argument for supervision from the frequent change of

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<sup>1</sup>Nutt, Hubert Wilbur: "The Supervision of Instruction," Houghton, Mifflin, 1920, p. 3.



personnel has not the same validity for the parish school system as it has for the public schools. Of course, Sisters are changed from diocese to diocese, but in general teacher permanency is one of our greatest assets. However, our situation with regard to untrained teachers is not so much better than that of the secular schools as to justify complacency. For such teachers, supervision promises additional training and enrichment through vicarious experience.

#### THE CHARACTER OF SUPERVISION

However, the supervision that will achieve lasting results must be administered in the light of a sound and definite philosophy. To begin with, supervision is not synonymous with inspection. There is a definite field for school inspection, but it has to do with the physical elements in the school situation, with buildings, their sanitation and construction, with lighting, heating and ventilating. These features should not escape the supervisor's eye, but he should regard them from the point of view of their bearing on instruction. The traditional school inspector—the pompous individual who came to the school from time to time to examine the children, whose manner struck terror to the heart of teacher and pupil alike, whose delight was in the propounding of intricate puzzles in arithmetic and most unusual words in spelling—is gone. Whatever may have been the value of his work, it would be hard to find much justification for it on the basis of sound pedagogy. Experience seems to justify the top sergeant in the army: the schools can profitably dispense with his services.

The supervisor is first of all a teacher. He comes into the classroom with the best experience and training, and strives to share that experience and training with the teacher. He is conscious of the fact of individual differences. He knows that, even as there must be a different method of approach with different children, so there must be adaptations to meet the needs of different teachers. His goal is standardization, but not in the sense of rigid conformity. He is not to destroy individuality but to build it up on the basis of confidence. The work of the teacher is essentially a human work. Operatives in a factory are required to do their work in a certain way, for the demands of the machine are definite. But there

is no place for such absolute standardization in the classroom. If the teacher is required to think more of the dictates of the supervisor than of his relations with his pupils, he is bound to become like an actor who works up his lines and his business to suit the director, and thinks only secondarily of his audience.

If the supervisor understands his function properly, there will be no cause for that tension and nervousness that so often prevail in the room during the visit of the supervisor. Teacher and pupils alike will realize that the supervisor is there to help and not to conduct an inquisition. Criticism there must be, but what teacher with common sense does not welcome criticism when it is offered in the spirit of cooperation? During the visit, the supervisor should keep himself in the background, and by his whole demeanor prove himself a friendly visitor. The whole situation should be kept as normal as possible. He should ingratiate himself from the beginning and win the good will of teacher and class, not by anything that resembles buffoonery, nor by any extreme of "by your leave," but by a natural attitude of self-effacement. A native ability to sense the feel of a situation will prove a splendid asset, though there is an artistry in this that can be acquired.

#### THE SUPERVISOR'S ACTIVITIES

The activities of the supervisor in the classroom might be grouped under three heads—observation, direction, and testing. Observation entails, first of all, a scrutiny of the teacher's lesson plan. Occasionally we hear objections raised against the requirement of lesson plans, on the ground that they interfere with originality and freedom of movement. As well decry the preparation of points by the orator. Elaborate and minutely developed lesson plans may well prove an intolerable burden. But the noting down of specific aims, methods of presentation and illustrative material serves to make teaching definite. True originality always develops out of some basic conformity. A definite rule of life is a splendid instrument for growth in spirituality. And by the same token, the arithmetic lesson on Tuesday morning will be better taught

if it is definitely planned. Says the Carnegie Report on the Professional Preparation of Teachers for American Public Schools:

Certainly there is a risk that two important elements in successful teaching—spontaneity and enthusiasm—may be impaired by the process. On the other hand, while the danger must be recognized, there can be no doubt of the necessity of incurring it. The testimony of good teachers everywhere is to the effect that a painstaking preliminary working out of materials will not only not destroy one's spontaneity in teaching, but rather, because of the sense of mastery that results, will free one to do superior work. Confidence that is thus made intelligent breeds a sort of driving power beside which the enthusiasm springing from one's first uncritical interest is exceedingly superficial.<sup>1</sup>

The supervisor should note how the teacher's plan is actually carried out. Particular stress should be laid on the consciousness of aim. The aims that are in the mind of the teacher in presenting units of subject matter have much to do with the realization of those ultimate purposes for which schools exist—true culture and character formation.

Noting the activities of the teacher in conducting the recitation, particularly from the point of view of pupil reaction thereto, the skilled supervisor will readily perceive the strength or weakness of the situation. This will serve as the basis for direction. This may be reserved for the end of the period, or it may be injected into the situation at any time, by the supervisor taking the class to demonstrate a principle that is apropos. Here again the procedure should be natural and offhand. By putting a few questions suggested by the recitation, the supervisor can take the class away from the teacher without trouble and then proceed with the demonstration. But the action should never blatantly announce, "Here you are making a mistake. Let me show you how to teach."

Whatever may be the practice prevailing in the system in regard to meetings between supervisors and groups of teachers, these should never take the place of informal chats with the teacher in her own classroom. In these personal

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<sup>1</sup>The Carnegie Foundation for the Advancement of Teaching—The Professional Preparation of Teachers for American Public Schools. Bulletin Number Fourteen, 1920, p. 215.

conferences there should be plenty of room for give and take. The supervisor should strive to get the teacher's point of view. After all, the teacher is with the class day after day and the supervisor only comes occasionally. There may be elements in the total situation that do not appear during the visit of the supervisor which may account for certain methods used by the teacher. Besides, the teacher will feel freer to ask for directions in an individual conference with the supervisor than he would in a general meeting.

School inspection in the past was very largely a matter of examining the children. Such examination, within bounds, will always be an essential element in supervision. When the supervisor knows how the teacher has planned his work and how he has conducted the recitation, he knows but half the story. The children must likewise be considered, their reaction to the teaching and their mastery of the matter. Something can be gleaned, it is true, from the quality of their attention and their general manner of participating in the recitation. But "company manners" may account for much that is obvious. The supervisor should examine them on matter already covered and from this examination strive to glean some notion as to the extent and quality of their knowledge, the strength of habits and skills, their growth in appreciations and ideals. The use of standard tests would seem to be indispensable. Whatever their ultimate imperfections and shortcomings, they do afford an unequalled means of obtaining an objective estimate of certain phases of school work, particularly in relation to fundamental skills in the form branches.

#### THE SUPERVISOR IN RELATION TO THE SYSTEM

In relation to the system at large, the supervisor is an agent of standardization. He is burdened with the responsibility of doing all in his power to see that every child in the system, in whatever school and under whatever teacher, is being satisfactorily educated and that the general standards are being progressively raised. He should ever strive to understand and carry out the plans of the superintendent. The general features of the work, the course of study, agree-

ment as to methods, the choice of texts, should be worked out on a cooperative basis. This phase of the work is discussed by Father Kane in his article, and it would be beside the point to elaborate upon it here.

#### THE TRAINING OF THE SUPERVISOR

So important is the work of the supervisor that it almost goes without saying that a very thorough preparation should be required. To ask that over and above a thorough grounding in the principles of teaching, the supervisor be a college graduate, does not seem unreasonable. He should be more than a mere craftsman: he needs to be an educator in the real sense of the word. His ideals should be high and at the same time workable. His vision should be broad and his judgments based on a knowledge that is wide and penetrating.

And lest he become a mere theorist, his academic and professional preparation should be balanced with experience. This experience should be along the lines which he is asked to supervise. If one is to supervise elementary instruction, it is manifest that all his major experience should not have been in the high school. Successful secondary teaching does not guarantee sympathy with the work of the elementary schools. As a matter of fact, it is more often than not a serious handicap, because the secondary teacher does not easily get the point of view that the elementary school is an entity in itself, but regards it as a necessary tarrying spot for prospective high school students.

#### SPECIAL SUPERVISION

In this connection we might say a word concerning special supervision. Some branches, such as music, art and physical training, would seem to demand the presence of special supervisors. But the practice of special supervision in the other branches seems to contravene the best principles of sound pedagogy. If there is any one thing needed in elementary instruction, it is correlation, or at least a sense of unity on the part of the teacher in regard to the various elements with which he is working. Special supervision would seem to make for a disjunctive condition of affairs. The teacher who is

harassed by a different supervisor for almost every study must find his work greatly disorganized.

However, the work of supervision might well be specialized according to curriculum units, a supervisor for the primary, the intermediate and the grammar grades. The work in each of these divisions differs sufficiently to justify such specialization, while the problems in each field are extensive enough to challenge all the study and investigation one individual may be capable of.

And this suggests the thought that supervision should always be definite. More than just a general impressionistic survey is required. Definite objectives should be set up and striven for until they have been attained. Emphasis should be on certain elements, such as arithmetic or history or reading, until the teaching in these branches has been brought up to standard, though the remaining studies should not be entirely neglected. The needs of the system and the aims of the superintendent will suggest what objectives should be set up. Everything cannot be done at one and the same time, and progress is best insured when the steps thereto have been definitely planned.

#### THE PASTOR'S SUPERVISION

In conclusion, a word concerning supervision as it affects the pastor. In most cases a parish school is as good as the interest displayed by the pastor. Now this interest may be entirely sentimental, operating through the diffusion of good will and a general sympathetic attitude; or maybe scientific at the same time, based on some exact knowledge of educational problems. This latter type of interest is the kind that is needed, and out of it alone can come the fullest realization of the potentialities of Catholic education. The pastor is on the ground continuously and is in an envious position for the exercise of helpful direction. No superintendent or supervisor can contribute just what the pastor can. If he is properly sympathetic toward the work of the superintendent, if he strives to understand and carry out the general plans laid down for the improvement of the diocesan schools, if he realizes the superintendent's function is one of helpfulness rather

than meddling, if he labors to keep abreast with modern educational theory and practice, he becomes the best asset our schools could have. That the great majority of pastors are more than willing to cooperate in this fashion is proven by the common experience of superintendents. But the superintendent must always strive to keep the pastor in his confidence. "All a pastor has to do with his school nowadays is to pay the bills," remarked a pastor not long ago when the superintendent failed to inform him of a proposed change in some matter of administration. It would be a pity indeed were pastors at large to come to feel this way about their schools. The Catholic pastor is in a unique position, educationally speaking, and every assistance should be lent him by the diocesan school authorities, to the end that he may absolve his functions in the most efficient manner.

GEORGE JOHNSON.

## THE COMMUNITY SUPERVISOR

To all who have given thought to the organization of an educational system has come a strong conviction of the need of supervisors. Others may not value their usefulness and may even doubt the wisdom of their appointment, but to the superintendent to whom has been assigned the task of directing the educational interests of the diocese and of leading them through various ways, not often easily, to the summits of success, the assistance supervisors contribute is absolutely necessary. Indeed no educational organization can secure effectiveness without supervisors. It will be a written document, no more. The aim may be high, but the distance to the mountains never lessens. The sun may shine and workers may work, but efforts will hardly reach accomplishment, for immediate supervision is not given.

Granting the necessity of supervision, we naturally ask how it can best be given. What general aim must the supervisor have always in mind to obtain results? How can this general aim cover the details of educational work?

The one thing the supervisor must never forget is that her contribution to education is through the teacher. In no other way can she satisfy the need of her appointment. The brilliancy of her mind and the thoroughness of her training must find expression through the teacher. It is thus that her share to the progress of education must show itself. She must labor with the teacher and for the teacher.

In our day many demands are made upon the teacher. It is not sufficient that she be able to conduct a class through ordinary ways with fair success. She must know the why and wherefore of every move that is made. She must study the strength of her class to know with what speed to proceed. She must know just when slow progress is the best. She must have an eye to the byways as she passes and draw from them the advantages they offer. She must know when to lead the children from the beaten path, and how far, and what profit will come from the wandering. She must have a reason for all that she does. Devices cannot take the place of method,



and method will be a burden unless she understands what is back of it. In a word, she must have a fair knowledge of the whole educational field.

But this is not all. She is dealing with immortal souls. Who dares touch them with a rough hand? Who will lead them without fear? Yet they must be nourished and strengthened and guided, and the task for the most part lies with the teacher. It is this that makes her teaching worth while. These souls are as delicate instruments upon which she must play without faltering, and if her touch cannot bring angels down it must take children up.

Now the burden of this great responsibility does not rest entirely upon the teacher. A very large part of it belongs to the supervisor. It is her duty to see that the teachers are prepared to take up the work of their calling, and it is her duty to know how well that work is being done. Her appointment reads that the teaching corps of her community is under her direction and results will cast their shadow upon her. The teacher's responsibility is her responsibility. This must bring her to the classroom for the purpose of studying her teachers in action. A knowledge of their academic attainments will not suffice. Teaching ability is the anxiety of the supervisor, and she must discover just what it is and give help and encouragement where needed.

In any community all the teachers cannot receive the same rating. Some are weak, others strong, and some are difficult to classify. Many take quite naturally to teaching and find the classroom a wholesome dwelling place. Others, not so gifted, have an awkward way of dealing with developing minds, and, if left alone, work out of harmony. Can anything be done for them? Are they tone deaf? The supervisor must know that in most cases she can do something, that she can often give strength to the weak and bring to the high places those who are walking in the valleys. It is her business to study her teachers, and, having studied them, to supply opportunities for improvement. Hence the plan of the summer work should come from the supervisor. She alone knows the needs of her teachers, for the wise supervisor keeps to herself knowledge gained in the classroom. A summer course for

any particular community should meet its difficulties and relieve its needs before any other aims are considered. The supervisor, knowing the needs and difficulties, should see to it that they receive the proper emphasis in the work laid out for the vacation. Unless she can do this, it should not be expected that her part of the diocesan system will make much progress.

Perhaps the heaviest burden placed upon the supervisor comes from the fact that each year many new teachers enter the system. On account of the great demand for teachers many of these are ushered into the ranks without much professional training. They are not ready for the work, yet they must teach. The supervisor must do what she can to increase their efficiency and train them in the performance of their regular duties. Much help must be given during the school year and greater attention bestowed upon them during the summer. In a word, the problem of harmonizing the work of experienced and inexperienced teachers is no light task, but the supervisor must take it up.

There are many other duties connected with the work of supervision that bear directly on the teacher, but space will not now permit their treatment. However, it must be added, space or no space, that the supervisor should have a voice in the assignment of teachers. Who better knows the field to be cultivated, the rough and the smooth, the heavy and the light? Who better knows the workers, their weakness and their strength? It is not easy to place them, and it is courting failure to do so, without knowledge. Intelligent appointments count for success, and these cannot be made without the counsel of the supervisor. When a teacher is placed in a grade in which she belongs, her day moves over pleasant ways and her nights do not bring worry and discouragements and dread of the morrow. She is enthusiastically carried over what would otherwise be insurmountable obstacles. Her work is hard, as all teaching is, but oh, the joy of it when she feels she is just where she belongs! Changes must be made, and that Superior is contributing much to the success of the organization who realizes that spiritual difficulties and a pastor's complaints are not the only reasons for changes. What does the supervisor suggest?

Busy as she is with the training of teachers, the supervisor must also assist in the work of superintendence. In the first year of his appointment the superintendent can easily find time to study the individual schools of his system, but with each advance in his official age the work so increases that only general problems will be considered. Yet strivings for success will not permit him to lose sight of the detailed work of each school. Test and examinations cannot give the knowledge a visit will supply. He must get in close touch with his schools and he can do this only through his supervisors. With their cooperation he can become acquainted with the necessary details and can know the work of every classroom.

We must note here a difference between general and local supervision. Those supervisors whose work carries them through several systems cannot assist a superintendent very much except in strengthening the teaching force. Indeed the superintendent very seldom sees them. The local supervisors, or those whose appointment confines them to one particular diocese, have no concern beyond the organization of which they are a part. All the schools under their control have but one standard, and their entire business deals with the building up to it. The classrooms they must inspect and the territory they must cover never compel a hurried visit. They have leisure for thorough work and opportunity for frequent inspection.

The superintendent has many difficulties that will easily find solutions when supervisors who are thoroughly familiar with conditions can sit in council and offer suggestions that have been tried and undertakings that have won out. All schools differ and, when the difference is not merely surmised but evaluated, the problems of organization are not so burdensome. When the superintendent can immediately reach the disturbing factor, the remedy can be applied before failure comes. When weakness is discovered before its effects appear, when conditions are changed before complaints are heard and obstacles are removed before effort ceases, then is the organization running smoothly through the ways of progress. All this can be accomplished with the assistance of local supervisors. They are working with the superintendent. They

discuss his plans with him. They know where difficulties will be encountered, and the necessary changes can be made. When one sees failure ahead, the others, offering their experience, will show how the failure will be prevented. They are not afraid to discuss problems by comparison. As they do not hide their light under a bushel, neither do they try to conceal the weakness of their own schools. They are cooperating with the superintendent, and they understand that the more he knows about the workings of all the schools, and the more they know, the greater is the chance for success. In such a council there is no place for a community pride that will seek to conceal in educational matters. All is in the open.

Tests and examinations have never been expelled from the schools. Here and there for a time they are ignored and their value denied, but we do not seem to be able to get along without them. Experience has not given us anything to take their place. With all their burden, the teachers seem to need them and the pupils seem to need them. They confer many benefits, and they will confer many more when we study their offerings. As results come to the superintendent he rejoices when the notes are high and consoles himself with the thought that the schools with poor returns will do better the next time. Often the semiannual consoling thoughts are brought by the same schools. Seldom are they among those that join with him in rejoicing. Sometimes the papers of the pupils are sent in. For what purpose? They serve as excellent dust-gatherers for a month or so. Everyone save the pupils knows the superintendent will not find time to examine them. He might cut the cord that binds them before they reach the wastebasket. He cannot do much more. Yet these papers contain valuable information. He could learn from them much that would raise the standard of many schools. He could know in many instances the causes of failure with a definite knowledge.

Now, how is the superintendent going to get at the information these papers contain? Let us see how one superintendent can get the information. When the papers have been received, he calls together his supervisors and lays the results of the examination before them. For two weeks or more they study

these papers carefully, giving most attention to the poor ones. Conditions are discussed, difficulties weighed, and remedies suggested. This work is not hurried. Every paper is examined, with the result that the superintendent knows not only where success has not been reached but why it has not been reached, and he can tell these schools exactly what is wrong. He can often point to the particular grade that has caused the failure.

All this is a great burden, but it is worth it. It not only brings the superintendent into closer touch with his schools, but it also throws light on the work of supervision. With the work of all the schools before them, the supervisors learn many things. Here the answers show thorough teaching, there mere examining for examination. In some papers the pupils show a grasp of the subject that is wanting in the others. From their visits the supervisors can explain the difference, and each is most willing to give the information. Much good must come from this study and this cooperation.

Much more could be written on this phase of the subject, but sufficient has been set down to give supervisors some notion of the great good they can do and of the esteem in which they are held. They are a necessary part of a diocesan organization, and when they are able fully to enter into the work assigned to them, Catholic education will make rapid progress.

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## THE SUPERVISORY FUNCTION OF THE PRINCIPAL

The duties of a principal are many sided, although not yet well defined. In the miniature commonwealth given into his keeping, the three phases of government, which ordinarily act through three separate departments, find their ultimate expression in his decisions. As a legislator, he is expected to secure the establishment of such rules and regulations as will interpret the general policy of the system to which he belongs and will insure the general good order of his building. As an executive, in many instances, he faces even weightier problems. Besides being the official representative of the school with all persons and on all occasions and having the highest responsibility for attaining the specific objectives of the school, he is often forced to shoulder the burden of business manager. Such obligations may not include the initial cost of the building nor the salaries of the teachers, but they do, in most cases, require that the principal, besides attending to the purchase and sale of books and other supplies for the pupils, create and direct funds for improvements and for new equipment. As a judge, he is looked upon as a sort of supreme court, both for final appeal in teacher-pupil difficulties and for adjudicating conflicting claims between members of the teachers' federation of which he is the head.

All this would be most engaging if the purpose of the school were to provide a situation for a person with a passion for governing, but, in the light of a correct understanding of the school and of its purpose, the principal must be regarded as something more than a lawmaker, a general executive, or a financier. If the essential work of the school is to teach, then the essential work of the principal, who is the chief teacher, is to see that real teaching is being done.

Let other functions be performed as far as possible by their own natural agents. In matters of mere detail, teachers may be delegated to take care of the necessary legislation for the whole system and pupils can be educated, at least in some matters, up to self-government. Where the need exists, a

business office should be established in the school employing a sufficient number of bookkeepers and secretaries to handle the finances and to do the work which is purely clerical in character. And, finally, with real teaching being accomplished, there will be less need of the principal's acting in a judicial capacity. Instead of being the dispenser of discipline, he becomes rather the inspirer of teachers and the director of educative forces.

That the supervisory duties of a principal outweigh in importance all his other official obligations is the conclusion being reached both within our system and without. The *Elementary School Journal*, published by the Department of Education, University of Chicago, among other periodicals, has presented at frequent intervals for some time past a number of convincing articles based on questionnaires and surveys which prove mathematically that the most important duty of a principal is that of supervision. With this fact established, educational experts further discuss how to dispose of administrative and routine duties so as to give the principal adequate time for this work of supervision. In the secondary school also, educational leadership is being emphasized more and more as the first and highest duty of a principal. During 1921, the North Central Association made principalship the sole object of its study and research with findings similar to those of the University of Chicago.

In the Catholic elementary school system, the difficulty seems to be one of practice rather than of theory. It is true that in some localities the position of principal is still regarded as a sort of sinecure to which may be appointed some worn-out teacher not strong enough for active work, and in others, that the non-teaching principal is looked upon as a supernumerary who is provided only to satisfy the demands of a too modern or a too ambitious pastor. But while the weight of conviction is for a supervising principal, there still remains the question of where and how to get one.

With the present shortage of religious teachers, it may seem undesirable and wasteful to relieve from class duty a capable instructor in order to appoint him to a supervising principalship. But one more vacancy thus occasioned need not present

a serious problem. Nearly all the teaching orders now employ lay assistants. One more on any staff surely cannot be impracticable or disadvantageous when thereby is made possible the active supervision of "one strong controlling mind which communicates its spirit and policy to all the workers, and by fine tact and efficient leadership draws them into partnership and cooperation."

If the difficulty be pecuniary, a little reflection may remove it. Penny-wise-and-pound-foolish administration may be found even in our schools. There may be those in charge of educational institutions who consider it beyond their means to employ a non-teaching principal. They simply cannot afford one. And yet they manage to pay the current per capita expense of children who are retarded one, two, three, even four years, chiefly because of inefficient teaching, which has gone on unsuspected, or because of lack of coordination and articulation of effort in the various subjects and successive grades. According to H. R. Bonner, in his *Statistical Survey of Education, 1917-18*, published in 1920, the annual per capita cost of elementary education in the public city schools of the United States is \$40.60, exclusive of expense of new buildings, grounds, and improved equipment. Applying this measure to the situation under discussion, a principal in our system who, through active supervision, would save in one year ten pupils from retardation would thereby pay back to the school treasury his own salary. Make a correction on the \$40.60 on account of the much lower salary which our religious teachers are pleased to accept; the argument is still strong. A total of twenty or even thirty pupils in the various grades of one building can easily be rescued from the retarded group through the watchfulness and skill of a principal, free from classroom duties and devoted to the work of supervision.

So much for the results which can be measured in years and reckoned in dollars and cents, but what of the results which can be measured only by the losses and handicaps which have fallen upon children helpless against the ignorance and inexperience of unsupervised teachers? Do not their wrongs cry to heaven for vengeance?

Objection is raised when a school plant is compared to an



industrial or a commercial concern. It is true the purposes, the material and the ideals are widely different. And yet, as the complete and harmonious development of a human being endowed with an immortal soul transcends in dignity and importance the creation of any utility, in an economic sense, or the attaining of any merely temporal purpose, so the care and effort expended in the realization of this development should surpass the most shrewdly calculated outlays of an economic expert. Try to imagine a department store without its floorwalkers and heads of departments, a factory without its foremen and overseers, or a large-scale business without its traveling auditors—think then of the unsupervised school, and the argument for the necessity of a supervising principal will need no further proof.

If it be conceded that the supervisory function of the principal is more important than any duties that are merely administrative or routine, and if it be admitted that the securing of a non-teaching principal is both practicable and economical, there remains to be discussed only one point—namely, the nature of the relation between the supervising principal and the other teachers. The keynote of this relation is struck in the very name “principal” or chief, which here should suggest not so much the executive head as the chief teacher in an organized group of teachers, an educational leader who asks no co-worker to follow where he himself does not go. With the immediate purpose of developing a strongly self-reliant teaching body, he formulates the broad lines of a working policy and indicates the means of realizing it. A teacher of teachers, he is their guide and their inspiration. Their teaching problems are his also, and their growth in teaching power is the measure of his success.

This service as “helping” teacher implies that the principal must keep in close touch with the work of all the teachers whom he is called upon to direct. Details, of course, will be too numerous for his personal attention, but nothing fundamental or important in aims or methods should escape his notice or lack his care. In the first place, he should endeavor to establish a cooperative working relation among the various grades of the school, making of the teaching staff an educative

unit in which the work of each teacher is supplemented and reenforced by the work of all the other teachers. To make the school an organic body, animated by one spirit, even if it does require a considerable part of one person's time—this alone would seem to make the supervising principal a real necessity.

In unifying the system, the principal will, of necessity, study the aims and methods of each individual teacher. Regarding aims, the important point will be to see that, while the general objectives of Catholic training are being striven for, local needs also are being supplied. In one school, English must be stressed because the children hear little of it at home; in another, industrial or vocational work is more important because the pupils will be thrown upon their own resources at an early age; in still another, on account of home circumstances, training in cleanliness and health habits will take first place. In any case, no teacher of a school can even approximate his best work unless each understands the aims, general and particular, of every teacher. And this perfect understanding can come only from common knowledge diffused by common sympathy; in other words, through the principal.

The subject of methods and their supervision cannot be handled adequately in this article; a few points, however, suggest themselves as being important. "Methods" here is used in the broad sense of "procedure," not only in class work or in the presentation of lessons, but also in matters of discipline and other details of classroom management. The scope of the principal's supervision must be as wide as the professional duty of each teacher. Otherwise, a gain in one direction may be lost by waste in another. Consequently, the daily program, the grading and promotion of pupils, study and recitation plans, and all that belongs to school management should be supervised to secure unity of plan and economy of effort. When it comes to testing for permanent results a so-called "method" of teaching this or that subject, the principal has a distinct advantage over the ordinary classroom teacher on account of his personal observation of the same pupils through successive grades. Having seen examples of forced growth brought about by quack devices that promised well perhaps

for a year or two, and having observed the subsequent paralysis of the same faculties or powers, thus falsely stimulated, he will be on the alert to prevent the practice of any method not founded upon the soundest philosophical principles.

If the principal is to be the educational leader in his school, formulating a working policy and indicating the means of realizing it; if he is to supervise the aims and methods of each teacher, thus unifying the system; if he is to do all this in addition to the administrative work which cannot be delegated, there is but one conclusion—he must be given time. He must be free from classroom duties. The results expected demand the personal contact of the principal with every part of the system every day. This does not mean that he must visit every class every day but that he should be free to do so. Neither occasional visits to the rooms nearest his office nor a regular schedule for visiting each room at a stated time will suffice. To be of real service, the visits must be frequent, unannounced, and unprepared for. In no other way can a principal even pretend to pronounce upon the quality of the teaching. Neither the records of the teachers nor the written exercises of the pupils are adequate criteria. Unworthy motives, harmful environment, wasteful procedure, undesirable habits—none of these may show up at once upon the teacher's reports to the office or upon the samples of written work collected from the pupils. As well might one dispense with the personal consultation with a reliable physician in the serious business of getting well, and of keeping well, as think of sound teaching being done without the personal supervision of a competent principal. Every class should be visited at least once a week, and some classes much oftener. This, it must be repeated, necessitates the principal's being free from regular classroom duty. Even thirty pupils—and how many of our classes far exceed this number—are a sufficient tax upon the teaching energy of one person, responsible for them all through the day. How, then, can a principal, burdened with all-day duty in the classroom, find time or strength even to consult with the other teachers about their work? The responsibility of even one special subject, as religion, singing, or physical training, if resting upon the principal,

will handicap the work of supervision. Like the fire chief, he must be everywhere all the time.

Time, however, is not the only requisite for a good principal. The ability which comes from talent, training and personality, and which has been further proved by a successful teaching experience—all this, joined with the qualities of mind and heart which command respect and inspire confidence, the ideal principal must possess. The natural aptitude which probably is most valuable is the ability to create sympathetically in himself the conditions that belong to others and then to diagnose these conditions correctly. This ability should be developed and directed, not only by the professional training due to every teacher but by a thorough study of the technique of supervision so far formulated and a close acquaintance with what is being done in the best schools. Tactful, large-hearted and broad-viewed, he has but one purpose—to strengthen and sustain the teaching power of each individual teacher. To the trained but inexperienced co-worker, he points out how to fit theory to practice; to the untrained and inexperienced who enter our teaching ranks each year in numbers all too large, he imparts as rapidly as possible the most essential working principles of the philosophy and the methods of education; to those who have borne the heat and the burden of the day, he is a constant inspiration to further growth and still greater usefulness. In every teacher, more initiative, a sturdier self-reliance, and above all a more abiding joy in the divine work of shaping souls will be the happy results of his live leadership.

SISTER MARY CATHERINE, O.S.U.,

*Toledo, Ohio.*

## PLAY LEADERSHIP

Play. Play fair. Play to win. Keep your temper. Every game has its own rules, but these four rules are common to all games. They are the cardinal points of the play compass.

In what measure are they adhered to on the average school playground? At play time many children do not play at all. They sit or stand around and just look on or "loaf." Often the children do not know what to play. Our American play tradition has in recent years been largely lost. Recess play is frequently mere tussling, tugging, scuffling and romping, and even this is indulged in by a minority only of the children. Often, too, those children play least who need vigorous play most. Often the bigger and more aggressive children monopolize the play equipment and play space.

Often, again, and, in fact, usually, the games played even by those who are actively playing have little or no constructive physical, intellectual or moral value, and may have a distinctly destructive influence. The boy and girl may be unlearning on the playground what has been learned in the classroom, practicing on the playground the reverse of what has been preached to him or her in the catechism and religion classes. The situation is aggravated by the fact that play is such a crucial factor in the child's growth and education. The play of adults is relaxation from labor and preparation for further work. The play of the child is what he grows by. It is his life and one of the great formative forces moulding his life habits.

The key of the situation is play leadership. It has become axiomatic in municipal playground work that a playground without supervision or leadership is worse than no playground at all, and that if funds are limited they should be invested in the employment of competent leaders in preference to the purchase of expensive equipment. Is the school playground radically different from the municipal playground in this respect?

Many of our Catholic schools, particularly our Catholic boarding schools, are beginning to employ trained play leaders. As a rule, however, the task of play supervision during recess

and other play time falls upon the shoulders of the regular teaching staff. Both systems have their value. Perhaps a combination plan under which a professionally trained play leader coaches and assists the regular staff in play leadership is, given especially the present lacunae in our normal courses as regards play study, the most desirable where feasible.

The coaching and stimulation that can be given by a trained and experienced and competent play leader is very valuable. On the other hand, England seems to have gotten along pretty well by throwing the burden of play leadership almost entirely on the regular teaching staff. So far as our Catholic schools in this country are concerned, teaching staffs benefit or would benefit both physically and professionally by active leadership in the play of their charges. Our teachers as a rule work too hard, take too little recreation of an active, outdoor kind, and lead too sedentary a life. Their health suffers and their vitality is impaired.

There is another consideration that has special significance for the Catholic school. "I have been teaching classes of girls for years in clubs in social centers," writes Miss Rafter. "The classes lasted an hour and a half, but the last quarter of an hour was given to play, dancing, or games, and that was the time I learned the child. All of his characteristics came out; selfishness, rudeness, unfairness, a love to domineer, utter disregard of feelings of others, vulgarity, a pugnacious spirit, and all the elements that obtain in every child's nature. These traits could not be seen in the classroom. He is a scholar, not an animal. Turn him loose in a playroom or on a playground, and then you will see how important it is towards the real character building of that child to give him a play-time teacher as well as a school teacher."<sup>1</sup> Classroom discipline represses much that it does not correct. The teacher who follows his or her charges to the playground not only gets a clearer insight into the character of the child but is given a splendid opportunity to correct the weaknesses therein and stimulate and reinforce the strong points to a degree and extent that the classroom does not ordinarily afford.

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<sup>1</sup>Eliz. Rafter: "Playgrounds and Playground Equipment." Repr. from *The Playground*, Sept., 1908, p. 4.

So far we have been talking of play leadership without defining what we mean by it. First of all, let us emphasize what such leadership is not. It is not bossing or domineering. It is not dragooning unwilling youngsters into play. It is not ruling the playground with a rod of iron. It is not lording it over the game and the players. A play leader is not a play boss or a drill sergeant. Discipline is, of course, requisite if order and fairness to all are to obtain. But it is not discipline in the classroom sense. The latter is not necessary on the playground, and what discipline regarding the few rules necessary is required can be maintained far more easily in play activities than in class activities, and by simple firmness tempered with a little tact and good humor. Such is the common experience of teachers and such certainly has been the experience of the present writer in class and play time with both boys and girls.

Play leadership, on the other hand, is not a mere negative thing. It is not the mere policing of the playground to "keep order." Supervision of this stripe smells of the prison yard and misses the rich opportunities for educating the child. Nor is play leadership mere "tagging after the children," to borrow DeGroot's phrase. Leadership calls for close participation in or association with the child's play, but not all participation or association is *ipso facto* leadership.

Leadership is positive, constructive, stimulating, energizing. Much of its success depends upon that complex and subtle thing called personality which can with difficulty be analyzed or defined. A leader's objective and palpable tasks are more easily described. And a description of the tasks is also a brief for the need of leadership.

"Why teach children to play? You might as well teach ducklings to swim, lambs to gambol, heifers to frisk, or colts to caper. Give the child play time, playthings, and play space, and he will play naturally, instinctively." Have you ever heard this said? The trouble is, first of all, of course, that while children play naturally—and instinctively, if we look upon the tendency to play as an instinct—the kind of play or game they indulge in is a matter of social inheritance, not of psychical.

Play types and play games are carried along from mother to child and from child to child for generations. Recently, however, in the United States, this tenacious play tradition has been badly broken into. Many of the traditional games have passed out because the large spaces and open fields they required are wanting in our congested city districts. Many of them require too long a time to be played in the short recess or school play periods. Then, too, our great immigrant population, while it has brought to this country no knowledge of American games, has on the other hand not transplanted on American soil its traditional homeland games. The play tradition has therefore fallen between two stools.

Our children have consequently become heirs to a greatly impoverished play tradition, nor have they ordinarily the creative ingenuity to make up new games. It is the part of the play leader to reintroduce the old games, to modify many of them to suit congested city conditions, and to promote the newer and better adapted games such as, for instance, volley ball or indoor baseball.

For one reason or another a great many children during playtime just idle, dawdle, or "loaf," or else join the swelling ranks of vociferous but indolent fans. There are few school playgrounds that do not bear witness to this fact. It is the part of the play leader to arouse the interest of the idle and indolent, to encourage the shy and timid, and, by devices such as standard tests, relays, groups games, and interclass and interscholastic competitions, to help get the maximum number of children into active physical exercise.

Many of the older traditional games of childhood and some at least of the newer games—craps, for example—have no appreciable educative value or have a decidedly anti-educative force. Many games for smaller children, especially girls, are permeated with a sickly not to say sex-conscious sentimentality. Many older girls left to themselves never play team games, not because they are unfitted by nature or uninterested but because the team game has found scant recognition in the girl's play tradition. The nondescript and amorphous tussling of the average schoolyard is of minimum value, except physically, to the boy. It is the part of the play leader to



introduce, where necessary, games of higher constructive value, to instruct and coach the youngsters therein, and to help boys and girls from the teens on or a little earlier to organize themselves into more firmly knit groups or teams.

The aggressive and strong tend to take the lead in play. This is natural enough. But in doing so they often very selfishly crowd the weak and timid to the wall and monopolize the play equipment and play space. It is the part of the play leader to help bring about a more unselfish standard of justice, to open up a fairer distribution of play opportunities, and to get the strong to help instead of hindering the weak.

Unfairness and cheating readily creep into play. "Play to win" becomes "Play to win at any cost or by any means fair or foul." It is the part of the play leader, by word and still more by suggestion and example, to lift up the ethical play plane, to leaven the whole group with the ideal of honor and honesty, to substitute the wholesome example of himself or herself for the unwholesome example of the self-assertive, domineering, and vicious youngsters who so often establish prestige and leadership among their companions. The leader, moreover, checks the so common accompaniment of boys' play—profanity and vulgarity.

Parenthetically, may we not make a plea that the coaches selected for our Catholic high school and college teams be selected not merely for their technical ability but for their character as well. What teacher or faculty member has, by reason of prestige, precept, and example, the influence on the life and character of students that the coach has?

The above are some of the reasons why play leadership is called for, and some of the tasks that fall to the lot of the leader. Of course the prime rule in leadership is that the leader should lead and coach and suggest only in so far as is necessary to attain the ends we have just outlined. Initiative should come as much as possible from the children themselves, and spontaneity in play should be safeguarded. Leadership should operate by way of suggestion and democratic stimulation rather than by way of command and decree. And it should be inconspicuous and unobtrusive. In one of our colleges there used to be a professor from the land of the Gaul

who on leaving the classroom would say: "I will disappear myself." The play leader must consistently "disappear himself," even while leading.

One way of safeguarding spontaneity and initiative, as well as of handling larger numbers at the same time, is to divide the class into groups, with some child heading up each group. After starting a game among a group, put an older girl or boy in charge. A common playground device is to throw this responsibility on a boy or girl who is not in any sense vicious but is apt to be a little unruly or unmanageable. Responsibility sobers and trains, and such children often make excellent leaders. Such group formation must, however, be backed up by the continuous presence on the playground of the adult leader and teacher. But with this backing and presence splendid training is given in responsibility, self-mastery, and self-government under mildly controlled conditions.

Often a committee is elected and appointed from among the children whose duty it becomes to keep up standards on the playground. At one playground, for instance, on the Pacific coast, the "Little Citizens Committee" drew up and very efficaciously enforced the following rules: "No cigarettes. They're no good. Any boy found smoking will be shown the gate. You've got to keep paper and trash off the grounds. If you eat here, do it decently and take the refuse away with you. If you don't, look out for trouble. Small children must be given a chance all the time. If any boy takes anything away from a little kid, he'll get his. Say 'thanks.' It don't hurt you, and being polite ain't a crime."<sup>2</sup>

Outlining the broad objective tasks of the leader as we have been endeavoring to do is easy sailing compared with outlining the desirable qualifications in the leader himself or herself. Probably the most important qualification is that elusive thing we call personality. We may say of it what St. Augustine said wofully when trying to define what time is: I know what it is until you ask me to define it. At any rate, so far as the personality required for play leadership is concerned, some at least of the component elements are obvious enough.

The leader should have a love for children that makes being

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<sup>2</sup>*The Playground*, Jan., 1916, ix, p. 353.

with them in play or other occupation a genuine pleasure. Children recognize with uncanny keenness the difference between real and make-believe interest, as every teacher can testify. Next to love of children comes the spirit of play and of enthusiastic play. This is not especially a matter of age for the leader. The youngest teacher may lack this joy in playing, and the oldest may still have it in undiminished vigor. To these basic qualifications, some specifically add such things as common sense, courtesy, tactfulness, sense of humor, unlimited patience(!), alertness, impartiality, executive ability, and so forth.<sup>3</sup> After all, these qualifications do not differ materially from those required for classroom teaching.

Of course, some knowledge of the technique of play is required. The broader and deeper such knowledge, the better, naturally. But an intelligent teacher with even a very meager fund of play knowledge need have no hesitation in making a start. His or her own good sense, initiative and alertness, as well as growing experience and reference to easily available literature, will help much. So, too, will a few visits to well-conducted local playgrounds and an occasional conference with the leaders. In the three preceding articles of this series the writer has endeavored to suggest the main lines of approach to the knowledge of play itself and of the child's play tendencies, the knowledge that is fundamental for the guidance of the play leader. Probably more emphasis should have been put in the January article on the value and popularity of folk dancing for girls.

Many adult teachers, religious and lay, feel that taking active part in the play of their charges tends to lower their dignity and to lessen their prestige among their children. Such is emphatically not the experience of the teachers who have taken the step. And neither from observation and knowledge of teachers, religious and lay, participating in the play

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<sup>3</sup>G. E. Dickie, in *The Playground*, June, 1915, ix, pp. 74-8; L. H. Weir and Abbie Condit: "The Leisure of the Child," in "Standards of Child Welfare," Children's Bureau, U. S. Dept. of Labor, Washington, 1919, pp. 59-61; Ruth Sherburne: "The School Playground," in *The Playground*, Sept., 1917, xi, pp. 322-3. Perhaps our best treatment of the general subject of play leadership is Chapter viii of H. E. Curtis' "Practical Conduct of Play," Macmillan, N. Y. (1915), 1920.

of their pupils nor from his own personal experience, has the present writer ever seen such loss of influence, but rather on the contrary a decided enhancement of affection and respect on the part of the children and a strengthening of the bonds of interest and good-will. The child's canons of dignity are far removed from the adult's, and perhaps it would be well for us were our mature canons of dignity nearer to those of the child than they chance to be. At any rate, the teacher can keep close to the game as umpire or coach. In either case, by the way, the teacher should provide himself or herself with that invaluable though inexpensive piece of playground equipment, a whistle.

The important thing is not to rest content with the utterly inadequate policy of merely "keeping order," but rather to enter actively and intimately into the children's games and play.

JOHN M. COOPER.

# THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER\*

(Continued)

A GENERAL CRITICISM AND APPRECIATION OF LOCKE'S THEORY OF  
EDUCATION TAKEN AS A WHOLE

It is naturally expected that the acclaimed founder of the new psychology,<sup>262</sup> whose entire domain treats of the origin and elaboration of ideas, would build his pedagogy upon this foundation. His *Thoughts*, however, do not wholly satisfy this expectation. These were, as we are aware, originally in the form of letters, written by Locke while in Holland, and before he had given his philosophy to the world. It would have been hardly proper to refer his friend, to whom these letters were addressed, to the yet unpublished psychological investigations. Indeed, Locke never entertained such an idea. His friend, Mr. Clarke, of Chipley, merely expected from him the advice of an experienced and intelligent man, and Locke would have deemed it presumption, on his part, had he, instead, placed before him a philosophically deduced pedagogy.

Locke's theory on education, as supplemented by the *Conduct of the Human Understanding*, may be deemed as a kind of revolt against the existing method of education prevalent in his time. Although tinged with human-

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\*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

<sup>262</sup>Historical: Locke has been acclaimed by many authors as the first writer on modern empirical psychology. We find that this statement is not entirely correct. We believe that Vives, not Locke, was the father of modern empirical psychology. We have but to name one outstanding theme on which that writer has anticipated later enquiry, the theory of Association of Ideas. This theory is laid down with a clearness, which has won the high recognition of those interested in the history of psychology. Sir William Hamilton says, "Vives' observations comprise, in brief, nearly all of principal moment that has been said on this subject, either before or since his time."—Watson, *Vives On Education*, Introduction, p. xcv.

istic ideas, he strongly opposed the methods of the humanists and advocated more rational procedures. Reason, he claimed, must prevail, and everything not really useful for the future avocation in life must be put aside. He was a great admirer of Montaigne and follower of Comenius. Common sense is the predominant characteristic of his theory and utilitarianism is its keynote.

In the *Conduct*, Locke gives evidence of skill in his treatment of logical questions. He lays particular stress on what may be styled the moral causes of false reasoning. These he ascribes to prejudice, haste, mental indolence, undue regard for authority, love of antiquity or novelty, self-sufficiency, despondency, and the various conditions of mind, which are quite as effective in blocking the way to truth as any sophisms, however clever, which others attempt to impose upon us.

When viewed in relation to the *Essay*, the *Conduct* may be looked upon as a natural and practical appendix. In the latter, he enquires into the constitution and history of the human mind, while in the former he attempts to suggest rules and cautions for guiding or controlling its operations in search for knowledge. Discipline appears to be its touchstone.

The philosophy of *Enlightenment* which prevailed in the eighteenth century, we will notice, concerned itself with problems of an exceedingly practical interest, which have exerted an influence of wide extent upon the character and life of all classes of society. While the practical tendencies of all speculative thought inevitably appear in the opinions and customs of a general public far removed from their sources, it is particularly true of the philosophy of the *Enlightenment*, that its influence had no small part in shaping the popular point of view concerning the moral, religious, and political convictions of that age.

Green called Locke's *Essay*, the "Philosopher's

Bible." It is in the *Essay* that we may trace these three practical influences, and describe the main tendency of each as that of *Utilitarianism*, of *Deism*, and of *Individualism*. Consequently, it is in Locke's philosophy that we will find the beginnings of these practical influences as well as of their theoretical speculations. Hence, all the writings, whether educational, psychological, moral, political, or even economic, have been impregnated with these influences for the past several centuries, and thus our theories in religion, morals, and polity have been tinged with these false principles and have been accepted as the acme of true, progressive enlightenment.

Locke's personal experience in school biased his mind against the educational processes as well as the school curricula of his century. He conceived an intense aversion for the current methods, and, now, that he had attained to independence of thought and views on education, he published his *Thoughts* and *Conduct* which contained his ideas on that subject. It is quite natural, therefore, that he should boldly inveigh against what he considered abuses, and formulate a system which he founded upon common sense. It appears, beyond a doubt, that he was imbued with the sense-realism of Rabelais, Montaigne, and Comenius, and accordingly elaborated his educative processes to harmonize with their views. Whatever in the current system did not agree with his own independent ideas, he condemned. As we have indicated above, Locke's system was individualistic, naturalistic, and utilitarian. He evidently did not take sufficient account of the historical development of education, or make due allowance for social and political changes. In our system of education we have to adjust the child to his environments, and teach him how to overcome difficulties and meet the actual conditions as presented in his social and civic life. This important phase of education Locke seems not to have emphasized as we might have expected from him. It is true he speaks about introduc-

ing the child into company and urges the tutor to have him trained thereto. But it is not in the light of our modern requirements of adjustments to social conditions and environments.

In his physical training, Locke has left us some excellent suggestions about the value and preservation of health. As a physician, he fully realized the importance and significance of Juvenal's dictum, *a sound mind in a sound body*. His prescriptions are wise in many instances and in accord with modern science. His ideas concerning "hard-bodice" and "strait-clothes" are full of wisdom, and, if followed, would be productive of much good and prevent many evils resulting from such causes. The proper care of our body, he holds of primary importance, lest we should "rob God of as much service, and our neighbor of all that help, which, in a state of health, with moderate knowledge, we might have been able to perform."<sup>263</sup>

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<sup>263</sup>Of Study.—Historical.—Physical training was insisted upon by the earlier Humanists. Vittorino da Feltre (1378—1446) devised systematic methods of physical instruction. Among outdoor games ball-play in its various forms was most prized, next to that, of running and jumping. He was the first to teach gymnastics as an art. (Cf. Woodward, Vittorino da Feltre, Cambridge, 1911.)

Erasmus (1466—1536), like Locke, had learned from his own experience the importance of health as a condition of efficient intellectual life. His view of the relation of mind and body was derived from Aristotle (*De Generatione*). He enters into some detail. Too much or too rich food, spices, wine, are all forbidden; the mind, not less than the body, suffers from such indulgences. Too much sleep is equally injurious. Exercise, he expressly urges, should be free and spontaneous. Dress should always allow such activity. Girls suffer more than boys from custom and from parental vanity. Smart, cramping dress, with sleeves and trains and collars not only hampers them physically, but begets childish conceit. Yet the "hardening" system by exposure—thin dress, bare legs, no hat, has a critic in Erasmus. Baths are good in moderation. This sounds like Locke. (Cf. Woodward, Desiderius Erasmus concerning the Aim and Methods of Education, p. 87.)

Vives (1492-1540) says the boys must exercise their bodies frequently, for that age demands growth and development of the strength which has been acquired, so that they may be able to accomplish further work, otherwise they are exhausted in a very short time, and then become good for nothing. There are games which combine honor with pleasure, such as throwing the javelin, playing ball or running. The aim of such games is to promote the growth of the



Locke understood the world and appreciated its dangers to youth. He deplored vice and the low state of morals of his day. Hence, he strongly insisted that the tutor should teach the pupil virtue and form in him permanently fixed habits. The ideal tutor, according to Locke's estimation, should be a man of knowledge, experience, and possessed of an unblemished character. From a practical viewpoint, the qualities of mind and heart demanded of the tutor were to be of a high order. His estimate is not overdrawn, although Hallam thinks Locke's ideal tutor is an impossibility. However noble Locke wishes the tutor to be, this ideal would have been ennobled still more, had he required the Christian qualities, for these would raise the educator above worldly considerations and actuate him to labor with supernatural and truly Apostolic zeal and disinterestedness.

Religion was not wholly shelved in Locke's scheme, but we cannot admit that its practice, as inculcated according to his theory, would ever make Christian men and women. There was lacking that sublime faith and ardent charity, the very bed-rock of religion. His was a convenient religion, one of utility, and of external show. The sublime truths, as taught by Christ, the Model Teacher, found no place in Locke's plan. If the pupil followed his teaching of religion, it would lead, in its last analysis, to rationalism, materialism, if not to scepticism.

Plato and Aristotle taught the necessity of virtue, but from a merely natural standpoint. Locke's ideas concerning virtue are more natural than supernatural. It was a convenient garment to put on to win the esteem and praise of men. His conception was purely natural and certainly far removed from the Christian ideal and

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body. The whole care of health is directed to make the mind vigorous and to attain what Cicero most desired from the Gods, *mens sana in corpore sano*; then to strengthen and refresh the mind so that it may be fit for its daily work. Thus we see that Vives expressed almost the same thought concerning health as Locke did two centuries later. (Cf. Watson, Vives; On Education, p. 121.)

practice. The supernatural element was wholly eliminated and had no place in his moral system. The true cornerstone was wanting. Merely to mention God and the Decalogue, with the counsel of saying a short morning and evening prayer is not religion, for there is no inspiring, living faith and quickening charity, two essentials to make it active and meritorious. Virtue without religion is an anomaly. Moreover, virtue, such as taught by Locke, may make a polished gentleman, but not a true Christian gentleman. It is noticeable that in Locke's moral teaching, there is no mention of a trained Christian conscience nor its functions, an element most important to correct Christian living. To shine in society and to be pleasing and agreeable to men, appears to be the sole motive of conduct. The verdict of society is to act as guide and mentor.

Locke, indeed, thinks of virtue, wisdom, and breeding, as things inculcated and worked into youth. But thinkers, such as Pestalozzi and Froebel since Locke's time, and, indeed, Comenius before his time, have held that the seeds of virtue and wisdom are implanted in us by Nature, and that these must be developed under the "benevolent superintendence" of parents and educators. If we take up this standpoint, there seems far too much artifice in many of Locke's proposals. They even at times verge on "white lies" or "pious frauds," as did those of Rousseau, who in this was probably Locke's disciple.<sup>264</sup>

According to Hibbin, "Locke's theory of Morals is the logical outcome of his psychology of the senses. If all the complex ideas of our knowledge are traceable at the last analysis to primary sensations, then the pleasure or pain tone of these sensations will eventually colour and determine the nature of those particular complex ideas which we call moral. The distinction between good

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<sup>264</sup>Cf. Quick, *Thoughts*, Introduction, p. lv.

and evil from this point of view is one which is based upon the more primitive distinction between pleasure and pain.'<sup>265</sup>

Again, "the mingled elements of Locke's moral philosophy are distinctly separated by most of his followers. His utilitarianism resting upon the basis of a sensualistic psychology of pleasure and pain is adopted; his idea of a body of moral principles mathematically demonstrable is ignored; and his theological account of our supreme moral incentives is rejected. Whether it be possible to harmonize the various phases of his ethical system or not, it at least must be conceded by the most valiant champion of Locke that the utilitarian aspect of his theory of morals is the one which profoundly affected the various currents of thought in the eighteenth century.'<sup>266</sup>

*(To be continued)*

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<sup>265</sup>The Philosophy of Enlightenment, p. 254, for Locke's particular viewpoint, cf. Essay, Bk. II, c. 20, 2, 3.

<sup>266</sup>Ibid., op., cit., pp. 258, 259.

## EDUCATIONAL NOTES

### COLLEGE ENTRANCE CREDITS IN COMMERCIAL SUBJECTS

The committee appointed at the second Commercial Education Dinner Conference held by the United States Bureau of Education in conjunction with the Vocational Education Association of the Middle West, Wednesday evening, January 11, 1922, recommends transmission by the Commercial Section of the Vocational Education Association of the Middle West to that association for endorsement:

1. A declaration of policy which will best encourage and enable students to continue in higher institutions their preparation for business, thus assuring to industry and commerce a constant and adequate supply of efficient personnel, trained in particular for supervisory and management positions; and to this end that secondary schools and colleges and universities working jointly through customary agencies, effect such a revision and articulation of secondary commercial education with higher education as will achieve this object.

2. That the commercial course in secondary schools include the three following sequences: English, Social Sciences, and Mathematics and Science (Commercial Geography may be offered as a part of the Mathematics-Science sequence if not presented in the Social Science Group); that a minimum of three units be offered in each of these sequences.

(One unit of Business English may be offered in the English sequence. One unit in United States History and Civics shall be included in the Social Science sequence. Social Science may include: Industrial History, Commercial Geography, Commercial Law, Salesmanship, and Economics. One unit in Commercial Arithmetic may be offered in the Mathematics-Science sequence.)

3. And further, That whenever elected at least two units must be taken in any one of the following technique groups: (a) Accounting, (b) Secretarial, (c) Merchandising.

In group (c) or Merchandising, at least one unit must be offered as prerequisite in either Industrial History or Commercial Geography or one-half unit in each.

## THE REORGANIZATION OF MATHEMATICS IN SECONDARY EDUCATION

The complete report of the National Committee on Mathematical Requirements is in the press and will be ready for distribution in April. It is published under the title, "The Reorganization of Mathematics in Secondary Education," and will constitute a volume of about 500 pages. The table of contents given below indicates its general character.

Through the generosity of the General Education Board the National Committee is in a position to distribute large numbers of this report free of charge. It is hoped that the funds available will be sufficient to place a copy of this report in every regularly maintained high school library and also to furnish every individual with a copy free of charge who is sufficiently interested to ask for it.

The table of contents of the report is as follows:

*Part I. General Principles and Recommendations*

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|----------|-------|---|
| Chapter  | 1.    | A brief outline of the report.                        |
| Chapter. | II.   | Aims of mathematical instruction—general principles.  |
| Chapter  | III.  | Mathematics for years seven, eight and nine.          |
| Chapter  | IV.   | Mathematics for years ten, eleven and twelve.         |
| Chapter  | V.    | College entrance requirements.                        |
| Chapter  | VI.   | Lists of propositions in plane and solid geometry.    |
| Chapter  | VII.  | The function concept in secondary school mathematics. |
| Chapter  | VIII. | Terms and symbols in elementary mathematics.          |

*Part II. Investigations Conducted for the Committee*

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|---------|-------|---|
| Chapter | IX.   | The present Status of Disciplinary Values in Education, by Vevia Blair.       |
| Chapter | X.    | The Theory of Correlation Applied to School Grades, by A. R. Crathorne.       |
| Chapter | XI.   | Mathematical Curricula in Foreign Countries, by J. C. Brown.                  |
| Chapter | XII.  | Experimental Courses in Mathematics, by Raleigh Schorling.                    |
| Chapter | XIII. | Standardized Tests in Mathematics for Secondary Schools, by C. B. Upton.      |
| Chapter | XIV.  | The Training of Teachers of Mathematics, by R. C. Archibald.                  |
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## FROM THE UNITED STATES BUREAU OF EDUCATION

To give children the greatest possible advantage from the schools and at the same time to cut down unnecessary costs, Denver schools are reclassifying all pupils according to mental age, studying the cost of instruction per pupil, helping children choose vocations when they leave school, and doing everything else they can to prevent waste in instruction, according to the December *School Life*. That the same tendency to give the new generation the best educational results possible is found all over the United States and in other countries is indicated by other articles in the same issue. The American Legion is taking a stand for spreading Americanization through the medium of the schools, and in accordance with this movement, Dr. Jno. J. Tigert, the U. S. Commissioner of Education, has arranged for the distribution of free copies of the Constitution of the United States.

The new interest that the United States is taking in the rest of the world is reflected in college courses of study from California to Maine. Seventy-one colleges and universities are listed in *School Life* as offering courses preparing young men to represent the United States in foreign trade and other foreign service, the University of Washington enrolling 407 students in this field. Georgetown University offers a complete curriculum in preparation for the steamship business, an important step in the advancement of the United States in its new era as a shipping nation. Establishment of a graduate school of geography at Clark University shows the same spirit of keeping up with foreign affairs. The international trend of education is further shown by the great number of foreign students who study in American institutions, more than 1,400 being registered in the higher institutions of New York City alone.

German education is trying to rid itself of the old militaristic ideas and to give the common people some of the educational advantages which formerly belonged only to the upper classes. Teaching practice in central and northern Europe is discussed in this number by Dr. Peter H. Pearson, who spent most of last year in Europe studying educational affairs. This article is one of a series of studies of European

education by Dr. Pearson which have been appearing in *School Life*. A report from the Philippines shows that American schools are influencing nomadic Filipinos to settle down and form permanent communities under the guidance of "settlement farm schools."

*School Life* is the official organ of the U. S. Bureau of Education. The principal function of that bureau is to collect information as to educational progress and disseminate it among school men and women throughout the country. In the bureau's early years it published little besides an annual report of formidable proportions, but it became apparent that big volumes issued at long intervals did not meet the need of American school people, who are not satisfied to wait a year for their information. The practice arose therefore of issuing "circulars of information" and "bulletins" which usually consisted of monographs of considerable extent. These added greatly to the usefulness of the Bureau of Education, but they did not fill the demand for up-to-date information of important movement and events. Brief leaflets were issued, therefore, when occasion required, and these in turn were supplemented later by mimeographed circulars, which could be prepared quickly and issued frequently.

All these methods of diffusing information have been continued by the new commissioner. They do not, however, either singly or in the aggregate, completely meet the demand, according to Commissioner Tigert, who discussed the matter yesterday. A method is required of collecting information systematically and of publishing it regularly, frequently, economically. This need was met by the establishment of the periodical *School Life*.

This publication has proved to be of great use to educators and it is in such demand that the free edition of 40,000 is insufficient, Dr. Tigert stated. It has been necessary to establish a subscription list, and the Superintendent of Documents will send the publication regularly to those who pay the actual cost of printing from stereotype plates, namely, 30 cents a year.

The mimeographed leaflets that formerly came from the Bureau of Education literally by millions have almost entirely

ceased since *School Life* has been issued; and the printed leaflets have been greatly reduced in number. The periodical covers the ground far more effectively and economically. Its cost is actually less than that of other forms of distribution, and it presents a more pleasing appearance and bears an aspect of permanence which the mimeographed material lacks.

*School Life* is one of the 41 government periodicals whose publication was suspended December 1 because authority for them lapsed at that time. The further existence of all these periodicals depends on the passage of Senate Joint Resolution 132, which has passed the Senate and is now before the House of Representatives, or of some other measure with like purpose.

THE NATIONAL EDUCATIONAL ASSOCIATION AND THE  
STERLING-TOWNER BILL

At the Chicago meeting of the National Educational Association, on February 27, according to press reports, a difference of opinion developed over the need for a centralized direction of the nation's educational activities in charge of a member of the presidential cabinet. The need for such a national organization was urged by George Strayer, of Columbia University, who declared:

"Good administration, the structure of our National Government, the practical importance of education in our national life—all call for recognition of education in our Federal Government through the establishment of a national department of education with a secretary in the President's cabinet."

Alexander Inglis, of Harvard University, opposed federal support and direction of public schools as "fundamentally unsound policies of government." Long distance governmental interference in school administration he denounced as "vicious."

"The proper function of the Federal Government in education is that of guidance and stimulation through investigation, through the scientific study of educational practice and educational conditions on a nation-wide and comprehensive scale, through the collection and dissemination of information and otherwise, when called upon by states and communities for expert service," he said.

Professor Inglis was the only speaker to oppose the Ster-



ling-Towner bill, a measure embodying policies for which the National Educational Association has been fighting for three years. This bill would place a secretary of education in the President's cabinet and permit the appropriation of upward of \$100,000,000 annually for educational purposes.

"Let us not be deceived," he asserted. "All acts providing for federal subsidies in aid of education carry with them the dynamite of federal participation in the control of education and the determination of educational policies. When that bomb explodes it will be of little service to have their advocates protest that they did not know their measures were loaded. The 'fifty-fifty' policy is one of the most subtly dangerous inventions of modern politics, at least as far as education is concerned."

## REVIEWS AND NOTICES

**First Grade.** A Course of Study with Detailed Selection of Lesson Material, Arranged by Months and Correlated. Revised edition. Diocese of Cleveland, 1921.

The rôle of a Course of Study in a school system is fundamental. Upon it everything turns. It directs the activities of the teacher, is the basis of constructive supervision, and aids in making all things count for character formation. It goes far towards insuring the effective teaching of the fundamentals and makes for some uniformity of results throughout the system.

The form that a Course of Study should take is open to some difference of opinion. There are some who scent interference with individual initiative, and they would confine the course to a mere outline of topics, leaving development to the judgment and individuality of the teacher. Others believe that the teacher requires more than this and that the inclusion of detail will save her an amount of labor and make her task more definite. They regard the Course of Study as a Teachers Manual and feel that, if it is properly built up, with the advice and cooperation of teachers and supervisors and administered in an intelligent fashion, it will not prove a burden nor will it shackle the individual.

Such is the Course of Study for the first grade, worked out under the direction of the Diocesan Superintendent of Schools in Cleveland. It bears evidence of much painstaking labor and constructive thought and is replete with splendid suggestion for the primary teacher. An introduction stresses the importance of the work of the first grade and its difficulty. There follows a brief treatise on the individual branches, Religion, Nature Study, Oral Language, Spelling, Penmanship, Reading, Physiology, and Hygiene. A detailed plan for the first day is worked out.

The rest of the book follows the work of the year from month to month. A wealth of practical detail is included. There are bits of music, drawing and detailed type lessons. Correlations are indicated at every step. The reading material is

based on the First Book of the Catholic Education Series and offers a splendid guide to the teaching of this method. Glancing through the work, one realizes how Cleveland achieved the splendid results that gladdened the heart of Dr. Shields and disarmed his critics.

The fact that the course is based on a particular series of readers in no manner detracts from its general usefulness. It should prove valuable as a basis of work in normal novitiates. Supervisors will consult it with profit. Schools using the Shields books will find in it just the direction they need.

Dr. Kane says in his foreword "We shall be satisfied if our efforts bring success to the teaching of the Shields Readers." We are safe in saying that nothing that has appeared to date has as much promise along this line. The superintendent and his helpers are to be congratulated on a splendid piece of work.

GEORGE JOHNSON.

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**An Industrial History of the American People**, by J. R. H. Moore (of the Indianapolis Manual Training High School). New York: The Macmillan Company, 1913, 1921.

Mr. Moore has written an interesting textbook on the social and economic history of the United States, with special reference to the commercial high schools, which for practical reasons stress this phase of our national story. It is a volume which the teacher of American history will do well to place in her private or school library, for it will offer valuable supplementary reading for the standard course and text in political history.

The subject-matter in essay form is grouped under such chapter headings as: Fisheries, Lumber, Fur Trade, Domestic Problem, Agriculture, Commerce and Money in Colonial Times, Colonial Government, Our City Problem, Agriculture in the Nineteenth Century, Money Question, Manufacturing, and Transportation. Some of the headings leave one in doubt as to contents; for instance, under "City Problems" is to be found a discussion of immigration. Within the chapter the chronological scheme is followed. Organization is always

quite as difficult as selection of material, with the danger in this case of confusing a student who lacked a fair outline of American history as a background. For this reason, the reviewer believes that a book on the plan of Professor Cheyney's "Industrial and Social History of England" is better adapted for class use, organized as it is chronologically by epochs in the national development, with brief, succinct political summaries of the epoch and emphasis upon the various social and economic movements within the period. The latter method results in a more definite statement of facts, less generalization, and a better apportionment of matter.

This text should have been revised to date, and much more space and attention should have been given to the period of America's real industrial expansion, since the Grant administration. Aside from this general criticism, an occasional faulty impression or interpretation of a movement, and the usual error in detail, there is little in the volume to challenge dissent.

The good attributes are numerous. Well written in a diction clear and simple, the book will be read with ease and pleasure by the student. Maps and illustrations are well chosen. The tone is broadly tolerant, fair to race, section, and class. It is conservative, but gives the impression of justice to labor and capital. It teaches democracy and an appreciation of America, its ideals and opportunities.

RICHARD J. PURCELL, PH.D.

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**Second Latin Book for Junior High Schools**, by F. W. Sanford, University of Nebraska, and H. F. Scott, University High School of Chicago. Chicago: Scott, Foresman and Company. Pp. 408.

The present volume is the promised companion of the First Latin Book for Junior High Schools in the Lake Classical Series. The First Book takes the pupil by easy stages through the forms of declension and conjugation to which the book is restricted and presents only the more important case constructions. It is the main aim of the Second Book to complete the presentation of declension and conjugation and to furnish an abundance of simple reading matter.

The truly generous amount of material contained in this volume is arranged as follows:

I. Ten review lessons covering the principles of case construction presented in the First Book.

II. The subjunctive mood left out of the First Book; simple reading matter, consisting of the stories of Perseus and Hercules taken from Ritchie's *Fabulae Faciles*.

III. The inflections and principles of syntax postponed from the First Book, in a series of thirty-five lessons, with the number of subjunctive constructions considerably limited.

IV. A third story from *Fabulae Faciles*, that of the Argonauts, with minor changes from the original form so as to illustrate subjunctive constructions; stories from Roman history simplified from the first book of Livy, and the *Urbis Romae Viri Illustres*; and finally the first book simplified of Caesar's Gallic War. To the end of the Roman stories the text is furnished with page vocabularies after the special manner of the Lake Classical Series.

V. Exercises in composition, one for each week of the time likely to be available after the Lessons are completed; a Grammatical Appendix for convenient reference; a short list of English derivatives from Latin to be found in the terminology of elementary science, grammar, geography, and elementary mathematics; and notes to aid in the translation of the Latin stories.

This brief outline of the book's contents shows how the study of the forms and the study of the syntax are mingled throughout as in nearly all modern elementary Latin books, in spite of many decided advantages in the retaining the order of the grammars. The most serious defect, however, in the light of modern methods of teaching Latin is the lack of English derivatives in the vocabularies of the regular lessons. Of the many ideas advanced for improving Latin teaching, the proper use of English derivatives is perhaps most generally accepted, and it is a pity that the authors of the present book have not recognized it in the vocabularies.

However, we believe this work and its companion to be the only worthy attempt to meet the needs of beginners in Latin of the Junior High School. While we believe the mate-

rial contained herein altogether too extensive for the second year of a Junior High School, yet by a judicious selection on the part of the teacher the book may be used very successfully.

ROY J. DEFERRARI.

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**First Annual Report of the Parish Schools of the Diocese of Harrisburg, June, 1920, to June, 1921.**

The first official report of the superintendent of Harrisburg schools is admirable for its brevity and its tone. It contains the essential statistics as they have been regarded by Catholic superintendents, so that one can readily see the dimensions of this system as measured by the common standards. It appears at once to be larger than one would expect in view of the Catholic population of the diocese. Of the seventy-five parishes, fifty-two have schools, and of this number twenty-two are high schools. The enrollment, 12,241, is also proportionately large. The other important statistics as to grades, teachers, etc., are conveniently given.

The teaching of religion is the first topic discussed at any length in the report. The superintendent bases his reflections on the condition of the teaching of this subject as he has observed it and makes some excellent observations as to improvement, especially in methods. While other important questions are treated, e.g., retardation and the course of study, the early attention to religion in the report is a good augury of the direction which the superintendent's zeal will take in the future. His recommendations are all moderate and reasonable and no doubt will be well received by his teachers and other collaborators. The tone of the report is that of an earnest appeal.

PATRICK J. McCORMICK.

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**Learning and Living, Academic Essays** by Ephraim Emerton.  
Cambridge, Mass.: Harvard University Press, 1921. Pp. 325.

"Learning and Living" is an admirable collection of forth-looking, outgoing essays on education. To the college professor and his students, to parents and the educated public generally this volume presents something of worth. Its educational

usefulness, in the midst of so much that is useless among our present-day pedagogical writings, cannot honestly be overestimated. It can properly be left on the library table, and therefrom, the more frequently the better, be taken up as a source of inspiration, as a fount of information or as a worthy means of rest and enjoyment.

The essays cover a wide range of subjects and hence appeal to the various tastes and needs of the cultured readers for whom they have been prepared. Perhaps among the nine papers that make up the volume the best in order of excellence may be said to be: The Discipline of a University College, The Choice of Studies in College, What to Do with a Boy, and the Academic Life. The other papers are: Gentleman and Scholar, Travel as Education, The Academic Study of History, The Rational Education of the Modern Minister, and The Place of History in Theological Study. The ensemble, as the author says in his preface, is the result of a long and varied experience, garnered 'midst the resistless march of time. This feature, together with the clarity and comprehensiveness of the author's vision, makes the subject of these pages, and especially of those selected as the more excellent, of great value. If our college disciplinarians and teachers would read and apply the points made by Dr. Emerton in his essay on The Discipline of a University College, the character-destroying effects of the "*ad oculum servientes quasi hominibus placentes*" would soon be eliminated.

The prudent and broad-minded suggestions presented in the essay, Choice of Studies in College, are invaluable. Lack of space prevents us from indicating them here. His calm yet forceful defense of the study of Latin and Greek is of especial worth. Teachers of the classics will do themselves a service to read and ponder the points made between pages 175 and 180 of this volume. The sharpest yet truest statement in this essay is the following: "The reason why classical teaching has so largely failed to leave on our youth the kind of impression that would cause them to rally to its defense against all attacks has been that it was such incredibly bad teaching. For the contempt into which it has fallen, classical teachers have mainly themselves to thank. The question of

its permanent value in a scheme of liberal education is not thereby affected at all."

Equally cogent are the ideas made by the author in his essay on *What to Do with a Boy*. A better defense of home influences as a factor in education has yet to be written. The de-Americanization process as carried on in our so-called select boarding schools is properly scored. Snobbery and class are the factors which all true Americans regard as most detrimental to the honest democracy of the Republic. As our author says:

It is a singular fact that institutionalism in education should have taken on such an extraordinary development at the very time when it is being repudiated in every other field of social effort. Our organizations for charity and for the physical and mental welfare of the community have long since come to see that the best results are obtained by distributing the persons needing help as widely as possible. We do not now send the dependent orphan into an "asylum" but into a family. . . . The older order we stigmatize as "pauperizing." Only in the education of our "best" youths we are more than ready to pauperize. We deliberately deprive them of the very advantages we are so anxious to give to our really dependent classes.

The dignity of labor and its consequent rewards are skillfully set forth in the essay on *Academic Life*. No college teacher can read this essay and be honest in advocating narrow specialization except as the wooden horse, which contains the forces destructive of true culture.

Rightly, then, may Dr. Emerton say in the concluding words of his preface, "the threads that run through the essays are the value of hard work done 'as by God's law'; the freedom of the teacher to teach and the learner to learn; the discipline of the remote aim and the responsibility for reaching it; the folly of educational tricks and short-cuts; finally the justification of all educational effort by its bearing upon the associated life of men. In the continuous interrelation of Learning and Living lies the hope of the Republic."

LEO. L. McVAY.



# The Catholic Educational Review

APRIL, 1922

PIUS THE ELEVENTH

When the son of a Lombard silk weaver ascended the Chair of Peter the world was not astonished, accustomed as it had been for centuries to the surprises of ecclesiastical democracy.

Born May 31, 1857, within sight of the Alps and familiar from youth with the rounded "cols" and the green "vals" of this loveliest region of Italy, Achille Ratti grew up amid the charms and advantages of what is also the most historical region of Europe. Desio, his birthplace, is almost a suburb of ancient Monza, the city of the Iron Crown and the custodian of the oldest traditions of Lombard life and culture. Near by, at Legnano, took place the great battle (1176) in which the Guelph commoners of Milan broke the pride and the heart of Frederick Barbarossa and shattered the stiff feudalism that hung like a yoke on the necks of the rising "popolo." For that matter, there is scarcely a village of Lombardy whose name does not shine on some page of history. Readers of the "Promessi Sposi" will recall the delightful descriptions of Manzoni—the fertile meadows and pastures, the festooned and trellised vines, the fruit trees rich with sweetest gifts, the blossoming mulberrys, the uninterrupted crops, the immemorial but complex system of irrigation, the blue lakes and the bluer skies, the distant white line of glaciers, the dense population, the marvelous industry of the peasants and the weavers.

Three thousand years of history lie before us between Milan and the Alps. Etruscan and Celt, Roman and Lombard, Frank and Spaniard, German and Frenchman, have in turn been masters of this fair land, and in the Milanese dialect each powerful race has left some trace of its passage. Like Belgium, these level spaces have been the cockpit of Europe, while be-

tween times its own Viscontis and Sforzas imposed their stern rule on the proud burghers and thrifty peasants of this vast plain over which the flowing waters of the Alps pour forth daily the most inexhaustible sources of natural wealth.

At an early age this peculiarly active and strenuous boy entered the Seminary of Milan and came thus into daily contact with the rich and varied life of a city that yields to none, save Rome, for antiquity and splendor, for the civic virtues of its people, or for the magnificence and elevation of their municipal temper and life. Celtic roots and German words can yet be detected in the dialect of the citizens as they sip their beer or wine on the broad spaces of the *Duomo piazza*; *Sant' Ambrogio*, rises yet on the site where that great Roman magistrate originally built it (386), and where the next year he baptized the young Augustine of Hippo; all about the city are scattered relics and reminiscences of Lombard and Carolingian administration; the Cathedral laments yet the relics of the Three Magi which Frederick Barbarossa gave to Cologne after he had burned Milan to the ground (1162); Milan still preserves the drawings and manuscripts of the first great engineer of Europe, Leonardo da Vinci; after five centuries the Castle of Milan rises yet four-square in the heart of the city, an aged but true witness of virtue and vice, of sanctity and wickedness, of dynasties and races, of the sciences and the arts, of all the passions and emotions which could dilate the human heart in those eventful ages. What richer nourishment of the historical spirit, the literary tastes and accomplishments of the future scholar who was to raise Milan to a new level of greatness? The city abounds in picture galleries and museums. The Brera Gallery, an old Jesuit College, is one of the best in Europe. Milan's learned institutes of the sciences, arts, music, and history are famous. To its Scala Theatre music and song are deeply indebted. The palaces of its great families, the Borromeos, the Trivulzios, the Littas, open yet their broad portals; half the art of Italy is yet treasured in its churches, beginning with the glorious "Last Supper" of Leonardo da Vinci. Here Catholicism entrenched itself for the final conflict with the great Teutonic revolution, and in the person and works of Saint

Charles Borromeo (1538-84) opened the new ways along which seemed destined to return its golden age, the ecclesiastical seminary, the missionary college (*Collegio Elvetico*), the diocesan communities (*Oblates*), the synod, the retreat, the frequent sermon, the religious instruction of children (catechism, Sunday schools). Here one can see the Great Hospital, with its nine courts, one of the largest in the world. Here above all, in the heart of the great city, rises the incomparable white bulk of the cathedral, with its six thousand statues, all culminating in the gilded figure of the Blessed Virgin, in some aspects the greatest church of Christendom.

In this Milan, itself a seminary of history, letters and the arts and sciences, Achille Ratti grew up, his impressionable youth roused ever to higher levels of thought and endeavor by the countless monuments of a rich Catholic life which his eye could not fail to admire and of which his faith held the key. Two years in the Lombard College at Rome enriched greatly his peculiar genius for historical study and research, and he returned to Milan in 1882. A brief period of teaching in the seminary, marked by sustained studies of ecclesiastical history and Hebrew, rounded out this first period of his life and prepared him in peaceful retirement for the peculiarly influential calling which Divine Providence had in store for him.

One of the most honorable offices to which an Italian scholar can aspire is a place in the learned body known as the Doctors of the Ambrosiana Library, founded at Milan some three centuries ago (1609), by Cardinal Federigo Borromeo, and committed by him to the perpetual custody of nine scholars whose sole occupation should be the administration of the books and manuscripts, research among their treasures, and publication of their researches. The great Cardinal also decreed that it should be a public library for the use of the citizens and of visiting scholars, the first of its kind in Europe, and strictly administered in that sense to the present day. Occasion offering, the young professor of ecclesiastical history and Hebrew in the Archiepiscopal Seminary was appointed (1888) one of the Doctors of the Ambrosiana, and entered upon his duties with the joy and zeal of one who had found his true calling. The saintly and enlightened archbishop who in the

early years of the seventeenth century, before the white man had founded Boston or Baltimore, endowed richly this unique institution, not only gave it a great number of books and valuable manuscripts, Greek, Latin, and Oriental, but created large galleries of sculpture and paintings, also a museum of coins, engravings, prints, and other rare objects. At his behest it became at once and remained an active democratic center of good studies, open to all Milan and to the learned men of Europe who sought principally the great collection of manuscripts, some fifteen thousand, which Cardinal Federigo had gathered from all parts of Europe and the Orient, and which ranks after the Vatican Library in the number and importance of its treasures. Its printed books number at present about five hundred thousand. Abbate Ratti was soon the right hand and the confidant of Antonio Ceriani, the Prefect of the Library, a learned Orientalist, and one of the foremost scholars in the delicate arts of reading and interpreting ancient manuscripts, particularly scriptural and liturgical texts of an early date. In this field Ceriani remains to this day a conjure-name for all trained critical workers in the slow and difficult restoration of the original text of the Scriptures. When this learned priest passed away in 1907, he had endowed his young assistant not only with a large share of his vast scholarship but also with his intellectual apparatus of acumen and cultivated industry, and with that rare sense of vision or savor which alone opens to the critical philologist or medievalist the world that lies behind the shadowy fragments of his classical or ecclesiastical page, stained or torn, faded or worm-eaten, ragged or incomplete.

It was in these surroundings, amid the opportunities of a great intellectual and art center, among like-minded men, in the heart of a community intensely Catholic and heir to a rich and varied culture no longer common, that the young priest was destined to prepare himself, however unwittingly, for the Chair of Peter. For twenty years he was the humble and devoted servant of all the scholars of Europe and America who had reason to seek his aid. Magliabecchi scarcely surpassed him in the extent of his literary good-will and fraternal service. During those years he devoted himself entirely to

the service of a studious public, the study and elucidation of the manuscripts committed to his care, and the better organization of the library, art galleries, and museum. The Ambrosiana possesses several valuable Old Irish manuscripts from the monastery of Bobbio, that nestles quasi-inaccessible in the Apennines between Piacenza and Genoa, and for centuries kept alive in Northern Italy the love of learning which characterized its sixth century Irish founder, Saint Columbanus. Abbate Ratti cherished these rare survivals of ancient Irish culture and wrote with scholarly distinction about them, visited Bobbio itself with the hope of tracing the remnants of its library scattered during the French Revolution, and welcomed whatever scholar came to consult the Antiphonary of Bangor, the Bobbio Missal, or any other of the Old Irish manuscripts which Cardinal Federigo secured when the decay of Bobbio permitted these treasures to be carried off to Turin, Florence or Rome. In 1891 he visited Vienna, and in 1893 Paris, on both occasions as attaché of a cardinalitial embassy. He was the guest of Oxford on the occasion of the Roger Bacon celebration and was received with much distinction. At one time he thought of visiting the United States, but the death of a near relative removed all motive.

However absorbed in historical, literary, artistic, or critical studies, he never lost touch with the religious life of Milan. He was a friend and confidant of the chimney-sweeps, and prepared them regularly for their First Communion. To the Ladies of the Cenacle, the Children of Mary, and other religious associations, he gave many years of service, counsel and spiritual direction. He was always much in demand as a popular preacher of the "Month of Mary," and for many years was the helpful director of an association of Catholic female teachers. He was ever devoted to the ecclesiastical authority and the clergy of Milan, whose pride in him grew from year to year, as various high diocesan offices were confided to him.

In all the works of the famous "Azione Cattolica" of Milan Cardinal Ferrari found in him a wise counsellor and a zealous agent.

Had the placid current of his life been allowed to run its course, he would probably have followed in the footsteps of

his master Ceriani, and added one more star to that galaxy of ecclesiastical savants of whom Italy is rightly proud, the Muratoris, the Maffeis, the Zaccarias, the de Rossis, and others to whom erudition, ecclesiastical and secular, is very deeply indebted. Gradually he was finding his life-work in the researches that led to a new edition of the famous "Acta" of the Church of Milan, going back from Saint Charles to the earliest appearance of the Christian faith. The Great War intervened, and led him first to the definite custody (1914) of the Vatican Library, and then to distant Poland, where he represented the Holy See at the birth of the new constitution, took a sympathetic and helpful part in all the vicissitudes of the new Polish State (1918-21), and returned to Italy in the latter year to be made Cardinal of Holy Roman Church and Archbishop of Milan, destined no longer to deal with dumb medieval parchments, but with those human documents that furnish all content to history. On February sixth of this year he was elected Pope, took the name of Pius, and became Vicar of Christ on earth, and the two hundred and sixtieth successor of Saint Peter, declaring at the same time that the highest aim of his pontificate was universal pacification.

Universal Pacification! When all is said, what greater force exists in distracted Europe than the moral authority of the papacy? Arms and diplomacy, ambitions and suspicions and old, slow-burning hatreds, have brought civilization to the edge of the abyss; only a restoration of mutual respect and confidence can quiet the widespread apprehensions that the Great War has left behind it. In an unparalleled manner the papacy is raised today immeasurably above the aims and objects of secular life. It alone views the world situation as a whole, with cordial sympathy for all nations and races, and a just appreciation of the deep causes of the world's discontent and restlessness. The unity of Catholicism and the harmony of its vast activities are not lost upon thoughtful observers the world over, and solicit from all honest minds the query of their source and their guarantee. Surrounded by his bishops and the Catholic peoples of the world, Pius the Eleventh is an object-lesson to the chancelleries of Europe, an evidence of the mutual trust and esteem which only the Gospel

of Jesus Christ can establish and secure among men. [Bad philosophies and worse men have brought human society into an almost hopeless impasse, but *sanabiles fecit nationes*, the conditions of the world are never hopeless while Christ lives and reigns in the hearts of His disciples. It is not impossible, of course, that we have entered the crepuscular hour of civilization, but it is also possible that the growing renewal of religious temper and of faith heralds the dawn of a new social life on the part of many nations and races which have long lived on low unhealthy levels, fed on a coarse naturalism, without hope and without vision, lost in a wretched mire of doubt and pessimism. In Pius the Eleventh this sad-eyed world will find a great "Paciere," a peace-maker endowed with all the qualities of that holy office, rich in those gifts of mind and heart which history, art, and letters quicken immeasurably, and of all men the most devoted by his exalted office to the restoration of the kingdom of Christ on earth and the welfare of mankind.

✠THOS. J. SHAHAN,  
*Rector of the Catholic University of America.*

## THE SUPERINTENDENT AND THE PASTOR

The term *cooperation*, in a broad sense, means joint operation; concurrence in action, effort or effect. It is closely akin to coordination, the act of regulating and combining so as to produce harmonious results. It is, therefore, in itself, an end greatly to be desired in educational work; it is, moreover, a means by which two men will work together intelligently, soulfully, and effectively in a common cause.

In this brief article we may consider the subject, *Cooperation between Superintendent and Pastor*, in three of its phases—the acquiring of cooperation, its actual working in practice, and some benefits resulting from cooperation. But before we consider this threefold outline, there are certain preliminary notions that we may profitably discuss.

The first of these preliminary notions refers to pastors. As a rule, pastors are zealous workers, eager to do everything possible for the welfare of their church and school. Some of them are jealous men; but their jealousy is largely the result of intense devotion to the cause of education, and of affection for the object in which their ideal is approaching realization—the parish school. In many cases the pastor has labored for years—perhaps a quarter of a century—before he has seen the school a reality. He sees the beginning of actual work in his school; he observes cumulative progress; he soon believes that he has a satisfactory educational institution. In some cases this is the true status of affairs; in other cases such is not the fact. But in either case it is easy to understand his attitude. His school has achieved definite success, and, naturally, he looks with some suspicion or even disfavor upon another who may perchance lessen the pastor's authority in the school and make some innovations which the pastor considers detrimental to the progress of the school.

At this point we may state that all good pastors are not necessarily good teachers nor are they good supervisors. Some of them have made intensive study of pedagogy and, for this reason, they are able to direct the educational work in their schools. Others may have that ability, but insufficient time



is left for school work on account of the multiplicity of parish duties. But the majority have had little or no technical training in this important branch of parochial service, a defect admitted by a large number of successful and highly honored pastors. This truth is stated without any desire to make adverse reflections upon our pastors.

With the foregoing observations in mind, we may readily see the need of some one, pedagogically trained, who will devote his time to the important work of school supervision. Such is the province of the school superintendent. He is a leader who possesses that knowledge necessary for the highest progress in school work—an intelligent grasp of the theory and practice of teaching. He should have also tact, prudence, sympathy, flexibility and common sense. It is safe for us in this discussion to postulate the existence of these qualities in the superintendent; otherwise his bishop would not have selected him for this important work in the diocese. Another essential quality, allied to common sense yet distinct from it, is the saving sense of humor. Many pastors, teachers and superintendents testify that this quality of humor has frequently averted a catastrophe and turned the incident into a forceful element of progress.

If the superintendent is to accomplish his work with the least expenditure of energy, he should know just where he stands in regard to his official authority. It is true that some men in similar positions have accomplished great things without definite rules and regulations. They have gone on carefully and have assumed certain rights that would naturally belong to one in their position. Then, with great tact and winsome ways, they have persuaded pastors to institute needed reforms in the schools. Such supervisors are highly to be commended and congratulated upon their ability and their success. But the uncertainty of such a course of procedure is likely to react upon the nervous system of the superintendent. It is a safe assertion that every superintendent of Catholic schools in the United States has too much work to do. But it is a work of sacrifice, willingly performed in the cause of education. His arduous task should be performed, however, with minimum expenditure of energy in securing

adjustments. Maximum usefulness on his part requires that the superintendent be granted extensive rights and privileges with regard to the schools, and that these rights be so defined that they may not easily become the subject of controversy.

Practical functioning of this kind has been achieved in some dioceses and is contemplated in others. The bishop may see fit to determine these rights and to direct the educational affairs of his diocese through the superintendent as his personal agent. In other places—and this, we think, is the better way—the bishop appoints a school board of practical men. In his selection he chooses some men who have representative schools; he chooses others who may or may not have schools, but who had practical experience in teaching before or after ordination. The bishop delegates working power to this board, and the board in turn grants to the superintendent such rights and privileges as may seem necessary. After the superintendent has had an opportunity to demonstrate his worth, the board will discover that he is the type of man we have described in this article. Then the members of this board are willing to grant any request the superintendent may make, for they believe he would not make it if it were not necessary.

The superintendent begins his work with regard to the pastor. He places before himself cooperation as an end; for, as soon as cooperation becomes a reality, the work of the superintendent from that viewpoint becomes pleasant. But more than this, the superintendent desires cooperation because it is a potent means for bringing education in that school to a higher standard.

The superintendent must have actual knowledge of conditions in the school before he is ready to discuss the school proposition with the pastor. A superintendent naturally begins his work when he is appointed to the task by his bishop. A good time, however, to commence the actual work of inspection is the beginning of the spring term. Out of courtesy, he calls upon the pastor before entering the school. He then goes to the school. At that time of year he is able to see the school at its best. He is able to observe its strong points and also its weak ones. He will continue this work in the other schools during the early spring term. If it happens that he is the

first one to occupy the position of superintendent in the diocese, there is obvious reason why he should proceed with great care. He should observe much and say little. He should keep a carefully written memorandum. If there is some defect requiring immediate action by the pastor, the superintendent should mention it. He should also make some commendable remarks about the school.

The scheme we have set forth may seem to entail a waste of time. But such is not the case; it is a period of intensive preparation for the fall campaign. During the summer, the superintendent has some time in which to systematize his knowledge of the schools. When he enters a school in September he has his plans fully matured for a scientific correction of existing defects and for a constructive program of reform, if such action is necessary; he has, in addition, a convincing array of facts for the pastor's consideration. If the present superintendent is the successor of another who has already borne the burden of that office, he may be able to omit some of the details mentioned.

When the superintendent and the pastor meet in consultation, they do so as two intelligent men imbued with a desire to increase the good work in the parish through a better quality of work in the parish school. The superintendent comes to this meeting vested with the authority of his office. As we have stated, the authority of the superintendent in some cases is not clearly defined, but it is easier and better for him if his province is understood by himself and by the pastor. He comes as a priest, the equal of the pastor; he comes as the superintendent, by the authority of the bishop and the official school board—the ranking superior of the pastor in educational matters. But the superintendent does not show this authority by word or action. He keeps it in the background and uses it only in case of necessity. He is cordial and almost invariably meets with cordial reception. He discusses the school question with the pastor; he points out many acceptable qualities in the school; he can truthfully say that most of the teachers are good ones, a few of them, perhaps, extraordinary; he notes that the building is kept clean, and he makes some other commendations.

Every school, however, has its imperfections. This school is no exception to the rule; hence there are certain minor conditions, or glaring faults, as the case may be, whose correction is clearly within the province of the pastor. All this should be shown to him in detail, not only the object or condition criticized but also the desired condition and the means to be used in obtaining it. As a rule, the pastor will agree to all this and, in most cases, he will proceed to remedy the defect. In very rare cases a pastor may fail or refuse to do the required work. In such an event the superintendent may not obtain the desired cooperation, but, by direct authority and by appeal to the bishop and school board, the pastor will be required to do the designated work. Obviously, it is incumbent upon the bishop and the school board to uphold the superintendent in such a contingency; otherwise, there would be little progress in education in that diocese.

We may mention one actual experience of a superintendent on the occasion of his first official visit in a large and prosperous parish. The pastor was formerly in charge of a parish in another city. One of the children under his care in the former parish was his present visitor, the superintendent, then a mere boy. The pastor introduced the superintendent to the Sister Superior, who happened to be engaged in supervisory work, and to the class teacher. Then the genial pastor, in a half-joking way, spoke to the pupils substantially as follows: "Boys and girls, this is Father ———, our new superintendent of schools. Several years ago I prepared him for First Communion and Confirmation, and I tell you I made him step pretty lively. But now times have changed. In school work he will now make me step around, and Mother here, and the other sisters also; and he will surely make you children step around." The pupils enjoyed the little talk, and, at the same time, they and the other listeners learned the lesson intended by their pastor. It is needless to say that the question of authority never arose in that school. The pastor's act was that of a great man, who knows how to rule and how to obey. In this line of work, would that all pastors were like unto him!

The extent to which such cooperation is a factor depends

naturally upon the nature and scope of the superintendent's work in his schools. In some places it is the province of the superintendent to make out the course of study in most of the subjects, to formulate general plans for school management and the promotion of pupils, and to direct the work of parent-teacher associations and other forms of useful activity. This, however, is not the rule. In most places there is some course of study, either state or diocesan, and it is the work of the superintendent, in cooperation with the pastor and teachers, to see that the work, as outlined, is actually done in the schools.

The superintendent is not a dictator, but he should be a leader in educational affairs. Assuming that the course of study is already formulated, we may look to the superintendent as a leader in the interpretation of the curriculum. The teacher and pupils are the vital parts of the class, but next to these comes the proper interpretation of the course of study. Such interpretation and the necessary recommendations are chiefly the work of the superintendent. If the diocese has many schools, it will be impossible for the superintendent personally to see that all these provisions are observed in his schools. Outside of catechetical instruction, it is not feasible, as a rule, for the pastor, no matter how much he desires to cooperate, to interfere in the purely educative part of school work. But he can keep up the morale of his school by occasional visits to the classes and by word of encouragement to teacher and pupils. In other parts of school work, such as fire drills, dismissals and other matters of general order, the pastor can be a stimulus to his school and the co-worker of the superintendent in bringing about approximate uniformity and efficiency in the diocese.

We may mention one or two additional ways in which co-operation serves as an important factor in school management. In any school system, some difficulties will arise between principals or other superiors and teachers. In the case of parish schools, some pastors are principals, while others delegate the duties of this office to the sister or brother in charge of the school. But, whatever the official standing or relation may be, there is always on the part of the pastor the important work of general supervision of his school.

We may assume a case in which the relation between the school superior and the pastor is somewhat strained. This case is comparatively rare, but such a condition is bound to arise. What is the province of the superintendent in the premises? In some places the bishop has given a positive order that no pastor shall write to the Reverend Provincial or Reverend Mother of a community a letter criticizing a sister superior or other teacher until he has had a conference with the superintendent. The value of this prohibition is obvious. The two men discuss the question in all its aspects. The usual result is that no such letter is necessary. Even if such an episcopal order does not exist, a conference of this nature has great value—the value of honest counsel. Every person is somewhat narrow and biased on some question; his mental vision is defective in regard to that object; he needs the advice and assistance of another to enable him to view it in its proper perspective. If the letter is still considered necessary after such discussion, the pastor will write it with calmness and deliberation, and he will obtain his request without engendering bitterness.

From the pastor's viewpoint, many things needing correction may be observed in the school. For prudent reasons, he may not deem it best to speak to the sister in charge or to the class teacher relative to the unsatisfactory conditions. A few words in private with the superintendent will generally suffice to bring about the desired change. The superintendent may easily do this at a class conference, or he may speak personally to the teacher if the defect is a patent one. He does this in a sympathetic way, and the teacher is grateful for the correction. Thus the pastor, through official cooperation, accomplishes his purpose without friction.

We may mention, in passing, the need of strict confidence in all this work. We may digress somewhat to say that this confidential relation should exist between the superintendent and each one with whom he has professional dealing. The class teacher should feel free at any time to speak to her superintendent in a confidential way and he should respect that confidence in all its details. The sister superior, likewise, has many matters which she desires to discuss with

him, but she will be guarded in all utterances if she thinks that her statements will be repeated. What is true with regard to the teachers in this matter is likewise true with regard to the pastor. Even minor remarks should be regarded as sacredly confidential. When the pastor becomes conscious of this commendable quality in his fellow-worker, he will respect the superintendent for this reticence, and hearty cooperation will become the watchword in that parish school.

The measure of such cooperation is solidarity of movement toward effectual education. It is school administration in which the spirit of leadership secures happy response in the conscious activity of pastors, principals, teachers, pupils and parents. It is Christian harmony at work.

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## THE LEISURE TIME OF THE SCHOOL CHILD

How do American school children spend their time when not in class? Their leisure-time activities have a manifold bearing on their class work and profoundly influence their physical, intellectual, moral and religious education. They are not therefore without interest for the teacher.

The average pupil enrolled in public elementary and secondary schools in our cities attends 143 days per average school term of 182 days. The rural averages are much lower. In fact, the average elementary and secondary school term for the whole country, including both rural and urban, is a little less than 161 days, and the average attendance for each child is a little less than 120 days.<sup>1</sup>

These figures are taken from public school statistics, but we have no reason to believe that the averages for our children in Catholic grade and high schools differ materially.

The average American child therefore attends school about one out of every three days of the year. He is in class only about 600 hours per year, or about one-fifteenth of his whole time. How does he spend the other fourteen-fifteenths?

About one-half of the child's time out of school is accounted for by requirements of sleeping, eating, and dressing. We may allow, if we wish to be generous and optimistic, an hour and a half of home study for each school day attended, and an hour or two per week for religious services. The remaining average ten hours or more a day are divided between play and work. The ten-hour estimate is naturally a somewhat rough one, but it at least approximates the truth sufficiently for our purpose.

From a number of recreational surveys made in various cities we are able to get a pretty good insight into the proportion of time spent in work and in play as well as into the types of play and amusement indulged in. The data that follow are derived from such surveys made in Cincinnati, Cleveland, Indianapolis, Ipswich (Mass.), Kansas City, Madison

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<sup>1</sup>U. S. Bureau of Education, Bulletin, 1920, No. 11, Statistics of State School Systems, 1917-18, Washington, 1920, p. 12; ditto, No. 24, Statistics of City School Systems, 1917-18, *ibid.*, 1920, p. 19.



(Wis.), Milwaukee, and Springfield (Ill.), and to a minor extent from those made in Toledo, Providence, Detroit, and elsewhere.<sup>2</sup> The information in these surveys on the spare-time activities of school children was gathered from direct observation of the children during out-of-school hours and from answers to questionnaires filled out by the children themselves. Such information does not, of course, pretend to be mathematically exact, but it does offer a reasonably safe guide, particularly as the data from one city are in nearly all cases corroborated by independent investigations made in other communities.

Of 915 Cleveland school children answering questionnaires on how they spent a pleasant Saturday and Sunday in June, the average child had during the whole two-day period spent 53 minutes in study and 2 hours and 42 minutes in work. A study of 589 boys' papers, and the same number of girls' papers selected at random from questionnaires answered by Cincinnati public school children in the 6th, 7th and 8th grades and in the first two years of high school showed that 23.3 per cent of the boys' time out of school and 24.2 per cent of the girls' was being occupied with some kind of work. Ehler procured statements from 1,306 boys and 1,304 girls in the grammar grades of fifteen representative public schools, and found that the boys worked on the average one hour and four minutes each day, the girls 41 minutes. Sixteen per cent of the boys worked for pay by selling papers, clerking in a store, delivering goods and so forth, while the work of the remainder consisted of chores like going to the store, carrying coal and ashes, chopping wood—to say nothing of thirty-nine of the boys who

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<sup>2</sup>Recreation survey of Cincinnati, Juvenile Protective Association, Dec. 1, 1913; Indianapolis recreation survey, F. R. North, Jan.-Mar., 1914, Playground and Recreation Association of America; Play and recreation in a town of 6,000 (Ipswich, Mass.), Howard R. Knight, Nov., 1914, Russell Sage Foundation, N. Y. C.; Cleveland Education Survey, 1915-6, esp. Education through recreation, Geo. E. Johnson; Cleveland Recreation Survey, 1917, 7 vols., esp. School work and spare time, F. G. Bonser; Recreation survey of Kansas City, Mo., R. Haynes, in 3rd Annual Report of Board of Public Welfare of Kansas City, 1911-12; Recreational survey, Madison "The Four Lake City," 1915; Recreation survey, Milwaukee, Wis., Oct.-Nov., 1911, in *Playground*, vi, May, 1912, pp. 38-66; Recreation in Springfield, 1914, Lee F. Hanmer and C. A. Perry, Russell Sage Foundation, N. Y. C.; Vitality and activity, Geo. W. Ehler, in *Playground*, x, Sept. 1916, pp. 215-26.

reported washing dishes. Most of the girls wrote of going to the store, making beds, setting the table, helping their mothers, taking care of children, sewing, and cooking, as their daily work. Traditional chores and domestic duties are seemingly still in honor but the surveys present no evidence of marked increase in popularity since the days of Tom Sawyer!

Observations on the street and elsewhere showed that of 1,124 children observed in Cincinnati, 14 per cent were working; of 14,683 in Cleveland, 9 per cent were working; of 3,051 in Detroit, 7 per cent; of 1,528 in Kansas City, 11.8 per cent; of 1,419 in Milwaukee, 19 per cent; of 1,630 in Toledo, 4 per cent; and of 2,070 in Providence, 13 per cent. This makes an average of approximately 10 per cent for the 25,000 children observed for the seven cities.

There is, then, substantial agreement between the results of the questionnaires and of the observations. The average child spends, so far as the above and other evidence goes, about one-tenth to one-fourth of his ten hours' "leisure time," that is, about an hour or two a day, in work as distinct from study and play. It would seem, therefore, that he has about eight or nine hours per day on the average to devote to free play activities. What does he do with these eight or nine hours?

The same observations of the 25,000 children above spoken of give some interesting results. Of those observed in Cincinnati, 41 per cent were playing and 45 per cent idling; in Cleveland, 50 per cent playing and 41 per cent idling; in Detroit, 38.3 per cent playing and 54.7 per cent idling; in Kansas City, 26.4 per cent playing and 50.8 per cent idling; in Milwaukee, 31 per cent playing and 50 per cent idling; in Toledo, 61 per cent playing and 24 per cent idling, and 11 per cent going somewhere; and in Providence, 31 per cent playing, 51 per cent idling, and 5 per cent going somewhere. Of the 696 children observed in Ipswich, about three-fifths or 168 were loafing in groups.

"Playing" in these surveys was interpreted in the broadest sense to include nearly any activity. Of the 7,358 or 50 per cent, for instance, of Cleveland children reported as playing, 3,171 were mostly "just fooling," not playing anything in particular. Even making all allowances for the obvious short-

comings of evidence of the kind these tabulated observations present, nevertheless the uniformly high percentage of idling and loafing, averaging about 45 per cent for the 25,000 and more children tabulated, gives both food for thought and ground for concern. Idleness and sin, loafing and delinquency, are ancient yoke-fellows.

What are the chief play activities of elementary and high school pupils? Listed in the following order of popularity, active sports, movies, reading, and quiet games seem, on the whole, to appeal most strongly to the boy, while calling on and talking with friends, movies, reading, and games are the more common activities of the girl.

Questionnaire returns seem to show that boys think about twice as much of active outdoor sports as do girls, while girls think about twice as much as boys do of quiet sociability. In Madison, for example, 22.7 per cent of the boys' attention was given to active indoor and outdoor sports and only 12.7 per cent of the girls' attention. In active play, the boys studied by Ehler averaged a little over an hour a day, while the Ipswich high school boys averaged eight hours a week and the girls five hours a week. In Cincinnati, 14 per cent of the recreational life of the boy and 26.2 per cent of that of the girl was filled by home amusements. The pleasures of reading seem to be shared pretty equally by both boys and girls.

Attendance at the movies for boys and girls averaged for Springfield, Ipswich, and Cleveland around three times in two weeks for each child attending. Vaudeville and the regular theater are attended about one-half as much. The boys go slightly more often than the girls. The movies of course are here to stay and have some value even for children, but a large proportion are notoriously hurtful. Of 110 studied, for instance, in the Madison survey, 68 had distinctly beneficial and uplifting features, while 72 had features harmful in a minor way and 20 had decidedly injurious features. Thirteen of the plots dealt with immorality.

It would seem that the high school student takes less of active exercise than does the elementary pupil. Only about one-third as many children in Madison, for example, speak of outdoor activities in the fourth year high as do so in the fourth

grade. This seems particularly unfortunate when we recall such things as the close relation between physical activity and emerging sex temptation in early and middle adolescence.

The high school years usher in, too, an increasing interest in co-recreation like dancing. Of 398 boys and 459 girls from the Springfield high schools, 40 per cent of the boys and 48 per cent of the girls had been to dances between Christmas and early April. Of the total attendance, 853 were at dances in private homes, 303 in hotels, and 1,067 in dancing academies and halls. We have no ground for imagining that frequentation of public and semipublic dance halls by high school students is peculiar to Springfield, or to pupils of public schools. There are dance halls and dance halls, of course, but it would be far from rash to estimate that two-thirds of the public and semipublic dance halls, including the majority of those that camouflage under the euphemistic title of dancing academies, are not fit for a decent boy or girl, and may be a moral peril to either or both. What, by the way, are the conditions in the dance halls in your own community to which most likely some of your Catholic high school boys and girls are going?

In summing up the foregoing brief survey of surveys, we may call attention to the points that stand out more prominently. These are:

1. The very small part—one-fifteenth—of the child's time spent in direct contact with the school.
2. The relatively small proportion of spare time—one-tenth to one-fourth—spent in work.
3. The notably high proportion of leisure time spent in idleness.
4. The comparatively short time devoted by elementary school children, especially girls to active physical exercise, and the considerable falling off even from this low standard in later high school years.
5. The high proportion of passive recreation, such as reading, movies, and chatting.
6. The increasing interest in co-recreation, particularly dancing, in the high school years.
7. The menace of the salacious and vicious movie and of the more than salacious dance hall.

It is one thing and a comparatively simple one to outline the existing leisure time problem of the American school child. It is by no means so simple a thing to suggest a practical and adequate solution. Manifestly the problem is an all-community one. No one agency can hope to untie the knot. The situation calls for a high grade of teamwork on the part of the church, the home, the school, the community welfare agencies, and the community itself acting through its official governmental machinery. From the community, for instance, we may expect and as interested members of the community should demand and actively work for measures providing conscientious censorship of the movie and alert and competent supervision of the dance hall and for measures providing ampler municipal facilities for play in the form of playgrounds, parks, athletic fields, and swimming pools.

Inasmuch as the child spends the greater bulk of his time at home the encouragement of greater facilities for home recreation is imperative. There are, however, some grave obstacles blocking the way. Divorce is not the only thing that has tended to undermine the modern home. Machinery and urban congestion have been blasting at its foundation for a century or more.

The marked advance in mechanical invention, with the consequent rise of the factory system, has resulted in a notable draining of the home of its industrial content. Dairying, spinning, weaving, dyeing, garment-making, butchering, even break-making—one by one these traditional occupations of the home have passed out of the home into the mill and factory. And home recreation has to no small degree followed in their wake out of the home into the streets and the centers of commercialized amusement.

Urban congestion has made adequate home recreation a physical impossibility in many sections of our large cities. In Cincinnati, for example, the average density of city population is 8.8 persons per acre, but in one ward the actual density is 129.9 persons per acre. In three congested sections intensively studied, no living rooms were found except in a few instances, and no facilities for outdoor home play. The child faces the alternative of street play and commercialized amusement or

no play at all. Cincinnati conditions are not exceptional. Such conditions are typical of the congested sections of our large American cities.

The home is not meeting the problem. In most cases it cannot. United effort on the part of all community social agencies is required. In such an all-community enterprise, what part can the school undertake, having due regard to its own limitations and functions, as well as to its already heavy load of responsibility?

The leisure-time problem of the child, so far as the school is concerned in its solution, may be summarily expressed about as follows: The school has actual contact with the child during only one-fifteenth of the child's time. How, then, can the school help to extend its influence into the other fourteen-fifteenths, and how in particular can it help to fill up with wholesome preventive and constructive play the average eight or nine hours' daily leisure time of the child outside of school?

The place of the boys' and girls' club will be discussed in a later article. The scattered suggestions that follow have been tried in the balance of experience and found not wanting. They have not ushered in Utopia but they have helped.

1. The opening of school playgrounds to the children after school hours and on holidays *under competent supervision* has been tried out in many parts of the country with uniformly good results. The lengthening of the school day and the putting of play in the curriculum has many advocates and champions but has also met with no little opposition.

2. Systematic stimulation and encouragement given by teachers to children in the raising of pets, the making of collections, the care of home and school gardens, and in manual training and nature study has in many schools developed manifold wholesome out-of-school activities among the youngsters. Coaching in dramatics and folk dancing has had similar good effects.

3. The organization by the school of interscholastic athletic contests, meets, and field days, as also of after-school and holiday outdoor excursions and hikes has met, where tried, with most encouraging success. Some schools have gone a step farther and established summer camps. Such a camp is often

made the Mecca for many excursions and week-ends during the school year.

4. Intensive study of the child's reading interests and systematic coaching given collectively or individually goes far towards filling with absorbing and wholesome recreation the large amount of time the average boy and girl devotes to reading. The school may either have its own well-stocked circulating library, filled with books that appeal to the child at different ages, or closer coordination can be brought about between the school and the children's branch of the public library. And need we remind ourselves that not all the wholesome books for children are lives of the saints.

5. Many high schools endeavor with a reasonable amount of success to hold their own dances under safe chaperonage, parental where possible, and thus help to fill the co-recreational cravings met so perilously by the hotel ballroom and the dance hall and dancing academy.

6. The school and the school teachers and authorities are in a position to do great good for their charges by radically closer contact than at present obtains with the various welfare agencies and movements in the community that are working for better recreational facilities and conditions. In practically every community there are groups working for better play facilities for children, for the conduct of play streets in congested sections, for the regulation of movies, dance halls, pool rooms and other kinds of commercialized amusement. Should not the school, which has so much at stake that concerns the physical and moral education and welfare of its children, be taking a very active and energetic part in the labors of such groups? If there be a parent-teachers organization in connection with the school,<sup>3</sup> the efforts along this line of the teaching staff will be multiplied in efficacy and much can be accomplished both in awakening parents to the problem and in coaching them in the provisions of simple facilities for home play.

Communities and districts differ often radically, in their recreational needs and facilities, and so too do the leisure-

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<sup>3</sup>Dr. Johnson treated this subject in detail in the recent January number of the REVIEW.

time activities of the respective groups of school children. The writer would like to recommend strongly to teachers and school directors that a simple play and leisure-time survey be made in each school. A composition given to the whole body of pupils on some subject such as: "What I did last Saturday and Sunday," "What games I like best," "What I like best to do in free time," will, if well tabulated and interpreted, give some valuable evidence bearing on the free-time activities of the children. Or a more elaborate and systematic observation and questionnaire survey may be undertaken, either by the teaching staff alone or better still by the staff working in close cooperation with the parent-teachers' organization.<sup>4</sup> Information on the dance halls and other commercialized recreation centers may nearly always be had from local welfare agencies, such as Bureaus of Charity, Juvenile Protective or Playground Associations, or from probation officers or social workers engaged in protective work for the young.

JOHN M. COOPER.

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<sup>4</sup>On methods of surveys see either one or other of the surveys mentioned in the footnote in the earlier part of the present article, or consult chapter xii of Henry E. Curtis' "The Play Movement and Its Significance." Macmillan, New York, 1917.



## LATIN IN THE GRADES<sup>1</sup>

Persons still dominated by the prejudice against the classics as fostered by recent materialistic attacks against all liberal education will wonder that some still persist in their efforts to put Latin in the curriculum of the grades. "Our American children begin Latin when they are fourteen years of age and often continue it for four years, which is far too much already," they say. But the countries of Europe which have the best organized educational systems, have always given Latin far greater consideration. In Germany, since the reform program of 1891, the schools which teach Latin at all (the *Gymnasien* and *Real-Gymnasien*) have begun Latin in *Unter-Tertia*, which corresponds in age of pupils to our seventh grade. Before this reform, it had been begun at the age of nine. The same is true of French schools. For a time in England there was a movement to postpone the study of Latin until the age of twelve, but the committee recently appointed to inquire into the position of the classics in the educational system of the United Kingdom recommended an even earlier age for the beginning of Latin. Thus the anomaly is in our own school system, which does not permit the average child to begin his Latin studies until he has reached the age of fourteen.

In the great majority of the public schools of the United States, Latin is begun in the first year of the high school course. The reason for this is bound up with the reason for our high school course being limited to four years, and the one cannot be properly discussed without discussing the other. Briefly, the organization of our public school system, which consists usually of an elementary school of eight grades plus a high school of four grades, is the result of a series of accidents in the early history of American schools rather than of any well-reasoned theory of education. There are no sound reasons for it in the physical and mental development of the pupil.

Our universities and colleges which still offer a course of

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<sup>1</sup>The sources of the information contained in this article are the reports of several local investigating committees, articles by teachers actually engaged in this work, and personal observation.

studies based on the humanities can scarcely demand less Latin as a prerequisite than the minimum amount of four books of Caesar, four or five orations of Cicero, and six books of Virgil. That such work cannot be done thoroughly in the allotted four years, all Latin teachers, we feel sure, will readily admit. How often have we heard these complaints: "In the first year we have barely time to teach the forms well; we have little time for syntax"; and closely allied to this, "The step from the First Year Book to Caesar is too great." And such criticisms have much to justify them.

Relief for this situation is now generally looked for in the inevitable reorganization of our public school system, which in fact is already well begun in some parts of the country. Most educationalists insist that an elementary school of six years plus a high school of six or even seven years would best meet the needs of the pupils, and that this is the type of school organization to which we shall presently come. Another plan which is meeting with considerable favor is an elementary school of six years, and a lower high school usually called junior or intermediate of three years, and an upper high school of three years. In many schools something of the same result is being obtained by introducing certain so-called high school subjects into the upper grades of the elementary school. In any case, where the teaching of Latin is being successfully conducted below the high school grades, there exists some form of departmental instruction similar to that which should exist in all our regular high schools.

Under any one of these new arrangements, beginning in the seventh grade the general scheme of Latin work in preparation for college would be as follows. The ordinary first year book is not a satisfactory text-book for beginning this work, unless it is very simple and systematically arranged. Special books for this purpose, however, are available. A year and a half are usually devoted to the material contained in the ordinary beginner's book, and another half-year is spent on simple reading such as the *Fabulae Faciles* and simplified selections from Caesar and Nepos. The work of the ninth grade (last year of junior high school) practically coincides with the work of the regular tenth year, i.e., the second year of high school,

and so on with successive years, leaving a year free at the end for extra reading and review.

The pupils do very little preparation outside of the class in the seventh grade, at the most devoting twenty minutes to it. In the next year the time for outside work is increased to thirty or forty-five minutes, and in the ninth grade work may be assigned which requires an hour's outside preparation. The teachers, however, are united in opposing the assignment of any considerable amount of outside study during the lower two grades. Time for this is usually found in the study periods.

Children in the seventh grade are ordinarily twelve years of age. Accordingly they memorize very quickly, but unless what they so learn is reenforced by much repetition it is more quickly forgotten. On the other hand, the reasoning powers are not so fully developed, which concerns the instruction in syntax. In order to be understood, grammatical constructions must be presented very simply and very slowly. As compared with high school instruction, the work must necessarily be slower and more elementary in character. The grammar, in as simple a form as possible, should be taught somewhat inductively and correlated with English. The children, by the cooperation of the English teacher, should be learning both English and Latin grammar at the same time—to the great benefit especially of the English. Although the process is admittedly slow, it makes for thoroughness.

Much of the work in the seventh grade, chiefly the forms, is done in concert, although in such a process great care must be taken against the creeping in of mistakes. A great deal of use is also made of the blackboard, and much stress is placed on a thorough acquisition of a vocabulary somewhat smaller than that of the first year in high school. Most of the teachers conduct the work of translating into English entirely as sight work and consider it entirely satisfactory. The translation into Latin is in many instances done orally. None of the teachers at present use the strict direct method, but they all agree that emphasis should be placed on the oral side. Have as much of the work as possible done aloud, and have lots of conversation. Beginning with the second term of the eighth

grade, the methods conform more and more closely with those of the regular high school.

A great many devices for increasing the pupil's interest, and at the same time containing some distinct pedagogical value, are used. Time will not permit a very extensive use of these during the high school course, but in the grades where the teacher has more time at her disposal and is dealing with play-loving children, they hold a very important place. Matches of various kinds, but especially "vocabulary matches" like the familiar "spelling match," are employed by nearly all teachers. The "Latin scrap-book," Latin versions of nursery rhymes, state mottoes, and Latin poems, hymns, and songs are used also. Educational dramatics play an important part, beginning with dramatized conversations and ending with the presentation of any one of the many available playlets. Some teachers find it useful even to give simple systematic talks on Roman customs, life, and manners. Such are the most important devices, of which a number are employed by every teacher. Of course the great danger of employing such devices at the expense of teaching real Latin or accomplishing anything really worth while must be guarded against.

Real difficulties, however, are to be encountered in establishing such a Latin course, but they are not insurmountable, and in fact are entirely negligible, as compared to the many real advantages. The objection is sometimes raised that there are not the proper books and other materials, nor have the proper methods yet been developed for the work in these lower grades. These objections are entirely unworthy of consideration, because, granting that this situation is true, it is the duty of the teachers to create the materials and methods at once. Many, too, complain that there is no time for such a study of Latin in a curriculum already overcrowded. In reply we merely point to the best private schools of the country and of the public schools, especially those of California, where the movement first started, all of which have found a successful way to put Latin in the grades. A very serious difficulty, however, is that of procuring teachers who are fitted to do the work. Surely all teachers who teach high school Latin are not the ones to carry on the work in the grades. We all agree

that there is an essential difference in the nature of the pupil of the seventh grade and the pupil of the ninth grade. Accordingly we must have teachers who recognize that difference, understand the pupil of twelve years of age, and can adjust their teaching methods to suit the case. Mr. L. P. Adams (Principal, Shady Side Academy, Pittsburgh, Pa.) has said: "The change will demand teachers of exceptional equipment and ability; teachers who are so well versed in the Latin language and literature that they can make their own textbooks, if necessary, and develop their own methods; teachers who are serious students of child psychology; teachers who know the English language and grammar thoroughly; teachers, in short, who know what high school work in all its branches is, and who know what elementary school work is, and who can teach so successfully the latter that they will prepare their pupils most effectively for the former." Unless such teachers are available, one may as well leave the experiment untried. Nothing can more effectively prevent the successful adoption of this plan, and the solution of the present problems of secondary school Latin, than to entrust its execution into the hands of teachers poorly equipped to make the trial. The Catholic Sisters College is admirably fitted to train such teachers, including, as it does, in its curriculum the proper Latin courses and the necessary courses in child psychology and grade subjects.

The advantages which are to be gained by introducing Latin into the grades may be divided into two groups: those which concern the subject of Latin alone, and those which influence the child's general education.

Among the advantages of the former group we may state that all points of view, accuracy of forms, word order, sentence order, accurate translation, the work of those who begin Latin in the seventh grade is far superior. Statements of teachers in actual touch with the work confirms this beyond a shadow of a doubt. With an allowance of two years in which to cover the field conventionally known as First Year Latin, the teacher and the class are relieved of the pressure and strain which is the cause of so much complaint. By his greater receptivity of mind, the seventh grade pupil memorizes more easily, and

thereby develops, both in translation at sight and in turning English into Latin, a truly startling power of expression.

The advantages which fall in the second group are even more important. Latin more than any other subject in the grades disciplines the child's mind, but not unduly so, and shows him how to study and attack a difficulty. Seventh grade Latin counts more towards the student's mastery of English than does ninth grade Latin. In the grades as in the high school, pupils will not consider English a serious study demanding hard work. Because English is their native tongue, they feel that they know it and are therefore not inclined to study it. Beginning Latin, unlike English, is an elementary subject, and, although it presents difficulties, it does not present puzzles. Accordingly the pupil of the seventh grade will study Latin, and through it will discover the solution to his many puzzles of English grammar. Such light surely should come as soon as English grammar is taught, namely, in the seventh grade. An objection is sometimes made that the study of Latin in the grades is meant only for the fortunate ones who go on into high school. A distinction among the pupils should by no means be made on such ground. Of course some pupils will always appear who are utterly unfitted for the study of Latin, and on this basis the class should be divided. The division should not be based on the child's intention about entering high school. In any case a year or two of Latin, especially if taught always with the English, must be of great benefit. And many pupils are undecided about entering high school, who, on experiencing success in grade Latin, will definitely decide to do so.

Finally, for all those who go on into high school a great advantage of economy will be obtained. A wiser decision as to the pupil's choice of studies in the high school can be made after he has been tested in the study of a foreign language. Time may be saved and failure avoided in the freshman year, and at the end of the course the pupil finds himself with time to spend on some more advanced work.

The great menace to the successful teaching of Latin in the grades rests chiefly in attempting it without the intermediate organization, without some sort of a departmental system, and

without the proper teachers. Furthermore, the spirit of co-operation between the intermediate and high school teachers must exist in order to procure the best possible results. Thus far we should say that the experiment had succeeded in at least 90 per cent of the number of trials.

The following is a list of the more important articles on the subject of Latin in the grades:

Barton, H. J.: "Latin in the Junior High School." *University of Illinois Bulletin*, Vol. 13, No. 21 (1916), 53 ff.

Bulletin of the First District Normal School, Kirksville, Mo., Vol. 15, No. 4 (April, 1915), 31 ff.

Carr, Wilbert Lester: "The Desirability of Latin in the Eighth Grade." *The Classical Journal*, 9, 385-394 (June, 1914).

Deutsch, Monroe E.: "Latin Instruction in California Intermediate Schools." *The Classical Weekly*, 8, 122-125 (February 13, 1915).

D'Ooge, Benjamin L.: "Aims and Problems of Junior High School Latin." *Journal of Michigan Schoolmasters Club*, 53d Meeting, 37-39 (1918).

Green, T. Jennie: "Latin Below the Ninth Grade." *Bulletin of the First District Normal School, Kirksville, Mo.*, Vol. 16, No. 11: Latin Series, No. 2, 3-7 (November, 1916).

Hale, Florence E., and Study, Harry P.: "Course of Study in Latin and Latin-English, Junior-Senior High School." Privately printed, Neodeska, Kansas (1918).

Jones, Anna S.: "Latin in the Grades." *The Classical Weekly*, 8, 130-132 (February 20, 1915).

Lodge, Gonzalez: "Latin in the Junior High School." *School and Society*, I, 300-304 (February 27, 1915).

Nutting, Herbert C.: "Latin in the Seventh and Eighth Grades in California." *The Classical Weekly*, 7, 154-157 (March 21, 1914).

Nutting, Herbert C.: "Language Work in the Grades." *The Classical Weekly*, 8, 172-173 (April 10, 1915).

Nutting, Herbert C.: "Methods of Teaching Latin." *The Classical Journal*, 11, 7-24 (October, 1916).

Scott, Emma H.: "English Via Latin in the Grades." *Classical Journal*, Vol. 11, 289 ff.

Scott, Mrs. George B.: "Junior High-School Latin. Its

Place in War-Modified Education." *The Classical Journal*, 14, 167-175 (December, 1918).

Symposium, "Latin in the Eighth Grade." *Journal of Education*, 82, 563-568 (December 9, 1915).

University of Pittsburgh Bulletin, Vol. 11, No. 6: Latin Series No. 2 (May 15, 1915).

West, Andrew Fleming, and Whitney, Allen S.: "Should Our High-School Courses in Latin Be Extended Downward into the Seventh and Eighth Grade?" *The School Review*, 15, 219-222 (March, 1907).

Wetzel, Wm. A.: "The Latin Problem." *Journal of Education* 85, 537-538 (May 17, 1917).

Wilson, Laura N.: "Latin in Junior High Schools." *Journal of the Michigan Schoolmasters Club, Fifty-Third Meeting* (1918), 39-40.

ROY J. DEFERRARI.



## SPELLING IN THE CLEVELAND SCHOOLS

### *Catholic Educational Review:*

A question has often come to me from many parts concerning spelling among children who use the Shields system. In most cases the question is accompanied with the confession that much difficulty is found in securing even a fair mastery of the words assigned. Many letters state simply that the children cannot spell. They can read with ease and intelligence, they can give a splendid reproduction of the stories told them, but, when an exercise in spelling is given, they fail miserably.

I took up this matter with Dr. Shields some few years ago and told him that his method of teaching spelling did not bring results. My own teachers complained bitterly and were discouraged. I agreed with Dr. Shields that the method outlined in his *Primary Methods* was excellent, but although I had insisted that my teachers follow it closely, we were not teaching the children to spell. I asked permission to use a set of words for each lesson and teach them to all the children of the grade. Of course no word would be assigned that had not appeared at least seven times. I was told to go ahead and report results.

The purpose of this note is to show the results obtained in a test given two weeks ago to children of the second grade. The number of words assigned for the first term was about 900, many of them being review words from the first year. The test comprised fifty words and was taken by 62 schools or 4,061 children. The median note for the 62 schools was 92.5 per cent. Of these, 8 schools had a median note of 100 per cent, and 44 schools were above 89 per cent. No school was below 70 per cent, and only 2 schools were below 75 per cent.

I am quite satisfied that spelling can be taught successfully to children who are using the Shields books. The method employed is the one developed by Dr. Shields with a few variations to meet present conditions.

W. A. KANE.

## THE CONVENT SCHOOL

BY A NON-CATHOLIC

When I graduated from Villa Maria Academy some years ago, I had been there as a day pupil ten years. Through the impressionable years of childhood and through the trying age of adolescence I had the good fortune to be under the gentle, kindly influence of the nuns. I enjoyed it, but now, looking back, I can at last fully appreciate it.

It is taken for granted, by the world as a whole, that girls of your faith should be convent educated, but I have seen people of every faith look astonished when I or any other non-Catholic upheld the convent school. What value has a convent, stripped of its religious aspect? they want to know. What is it aside from religious training that the convent school offers which secular schools, private and public, do not? I was not converted to the Roman Catholic Church. I was given my religious training outside of the school, and yet I am grateful that circumstances and a broad-minded mother sent me there. You who send your girls to the nuns because they can instill in the young minds the ideas which, as Catholic parents, you are under obligations to foster may, because of the religious aspect involved overlook some of the advantages which a non-believer can easily see.

To me it is the atmosphere of the convent school which is its chief charm. I do not mean the religious atmosphere—that is invaluable to you and meant nothing to me—but the calm, the peacefulness that comes from the discipline, the ideals and the sacrifices which make up the daily life of the Community. The nuns, with their soft tread, their quiet voices and unquestioning submission to a Higher Will, have such poise, such character, that daily association with them leaves its stamp on the young minds in their care.

The nuns can command a respect and veneration that the best of secular teachers must strive to win and then strive even harder to hold. The mere fact that the nuns have sacrificed all worldly things and ambitions for an ideal, for their faith,

compels a certain deference. The important fact that their pupils know nothing of their lives, their family, their friends and their experiences, keeps them on a pedestal as nothing else can. "Familiarity breeds contempt" is never more true than when applied to teacher and pupil. I have seen many examples of this in the past few years. In city schools it is not so difficult a problem, but in small towns, where the pupils know all the social engagements, the personal affairs and ambitions of the teacher, it is very serious. The best of women must run the danger of appearing a "prig" if she is home-loving and "gay" if she is fun-loving, when youthful critics watch her after school hours. A teacher must be beyond criticism to hold the respect of her pupils, and for that reason it is not wise for her to be too well known even though she be a veritable saint on earth.

Another big item that has a subtle influence for the best is the matter of dress. The garb of an order imparts a certain dignity—the similarity of appearance prevents criticism, jibes and emulation. A child becomes so accustomed to the dress of the nuns that it is never consciously thought of and helps again to make the reverend teacher "one set apart," which at certain ages of girlhood is most important. Then vital, indeed, is the fact that the teachers are living under the visible signs of a strict discipline. It helps one to submit to rules and regulations to know that the maker of the rules is herself submissive to another. It is an inspiration at the age when one begins to reason out things for oneself, but long before that time, children, who are like sheep in that they follow a leader, unconsciously feel the impetus that comes from living with a good example.

But for the practical standards that will help one face fearlessly an exacting world there is nothing finer than the example the nuns set. Their lives are a constant reminder of the peace that is born of sacrifice. Their surroundings show the beauty of simplicity, and because their unselfish devotion to duty makes the routine of their lives not only bearable but pleasant, it soon proves that what we want to do is not as important as what we have to do, a lesson that, well learned, saves one many unhappy hours. Then to do with little is not

a hardship for nuns but a happy possibility, something which we ourselves can experience.

So much for the nuns themselves. There are some people who will recognize the charm, the good influence of the nuns and yet cannot consider them successful educators. So often I hear the criticism that, shut away from the world, they cannot keep up with the trend of things sufficiently to successfully teach the higher grades. Personally, I believe that college or a finishing school after convent training is good for a girl, but I feel confident that she loses little of what is timely or necessary for her to know while she is under the nuns. Convent schools are careful that their teachers have had thorough training, they keep up with the times, though not with the scandals of the grim old world, and see to it that the best educational methods are tested and used. One of the most broadminded and up-to-date women I ever met was our teacher in the higher grades. She had traveled, she studied a wide scope of subjects before she made her vows, and she has kept up her keen-minded interest in all vital matters ever since. She is a *great* educator with a personality that holds her pupils even after graduation. Of course, not all convent teachers can equal her, but secular teachers, too, vary in ability.

One important point is this—the nuns spend their entire time on religious and class duties. No other aims, ambitions or interests come to detract from the time and energy put on these. The result is a concentration and effort such as no other teachers interested in their own affairs could possibly give. No hurry, no envy, no rivalry, no home cares, no financial worries, no social duties can sap their mental forces and their strength. The day holds no other obligation beyond that first great duty of prayer to and veneration of the Lord for love of Whom they renounced the world. Their teaching is done with a thoroughness and concentration which cannot be excelled.

But I want to say a word about that more vital thing—the ideals and ideas that give the convent school a unique place among institutions of learning. In a school where the teachers are living examples of genuine faith, where statues, small altars and holy pictures are constantly in sight, one must remember that there is a God, a promise of eternal life and nobler things than the world can offer.

I was not present during the religious instruction hour, but I heard the noon prayers, the grace at meals, the prayers with which all entertainments, all special occasions, were begun. I did not say the prayers, but the fact that others were praying made me think of the Divine Hand, the Eternal God who leads us through life. That had its effect. Ten years of it made it a "habit" to ask for and thank for blessings daily received. Environment has its effect upon the subconscious mind, and environment therefore does much to mould us.

There were five in our class, three non-Catholics, two Catholics. One of the latter is now a nun of the order under which we studied, but the rest of us still hold reunions, and our happiest days are those when we can go back to our Alma Mater.

We go to that peaceful, calm home because it shuts out the rushing world and brings us again in touch with the firm, unfailing peace of which the angels sang and yet lets in that human touch of understanding.

Undisturbed by the tearing, trying, harrowing throes of unsatisfied ambitions, the striving, tiring forces of work and living, the happy, contented community of nuns always bid us welcome. Here strife is unknown, discontent not allowed to grow, and in its atmosphere of Faith and Hope and Charity one can rise again in thought and feeling above the tumult of a twentieth-century existence.

ELSIE M. HUBACHEK.

## THE LIMITATIONS OF THE EDUCATIONAL THEORY OF JOHN LOCKE ESPECIALLY FOR THE CHRISTIAN TEACHER\*

In our examination of Locke's intellectual training, we pointed out some of the defects of his plan. It is obvious to any serious student of the *Thoughts* that Locke is rather incomplete in parts as well as disappointing in others. He is more particular in his physical and moral training. Here he holds it as a principle that the tutor should observe the influence which every action of the child will have on his mind and the habit it will strengthen in him. It is true that he tells us that learning is the least part of education, and hence it is that he does not show us what effect any particular study has on the child's mind, but rather whether the knowledge or skill will or will not be useful to him as a gentleman. We naturally expect that the philosopher who seems to have made a deep study of the human understanding should have left us more precise information as to the *how* various intellectual exercises influence the mind. There is, however, one study, namely, mathematics, in which he traces some of the effects and benefits on the mind, but he seems to have overlooked it in the other branches, and merely considers the utility of such knowledge to the young gentleman, and how he may acquire the best intellectual training without too much labor. This we think an oversight and by such neglect he has done himself an injustice. The following excerpts will show his carelessness in this important part of his educational process.

Thus, "'Tis matter of astonishment," Locke says,

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\*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

“that men of quality and parts should suffer themselves to be so far misled by customs and implicit faith. Reason, if consulted with, would advise, that their children’s time should be spent in acquiring what be *useful* to them, when they come to be men, rather than that their heads should be stuffed with a deal of trash, a great part whereof they usually never do (’tis certain they need to) think on again as long as they live; and so much of it does stick by them they are only the worse for.”<sup>267</sup> And so again, speaking of verse-making, he says, “I know not what reason a father can have to wish his son a poet, who does not desire him *to bid defiance to all other callings and business*; which is not yet the worst of the case; for, if he prove a successful rhymers, and gets once the reputation of a wit, I desire it to be considered what company and places he is likely to spend his time in, nay, and estate too; for it is very seldom seen that anyone discovers *mines of gold or silver in Parnassus*. ’Tis a pleasant air, but a barren soil.”<sup>268</sup>

In another passage he distinctly limits utility in education to its bearing on the future profession or trade of the pupil, that is, he scorns the idea of any education of the intellect, simply as such. “Can there be anything more ridiculous,” he asks, “than that a father should waste his money, and his son’s time, in setting him *to learn the Roman language*, wherein he, having no use of Latin, fails not to forget that little which he brought from school, and which ’tis ten to one he abhors for the ill-usage it procured him? Could it be believed, unless we had everywhere amongst us examples of it, that a child should be forced to learn the rudiments of a language, which *he is never to use in the course of life that he is designed to*, and neglect all the while the writing a good hand, and casting accounts, which are of great

<sup>267</sup>*Thoughts*, Sec. 94.

<sup>268</sup>Sec. 174.

advantage in all conditions of life, and to most trades indispensably necessary?"<sup>269</sup>

Concerning these passages, Cardinal Newman thus comments: "Nothing of course can be more absurd than to neglect in education those matters which are necessary for a boy's future calling; but the tone of Locke's remarks evidently implies more than this, and is condemnatory of any teaching which tends to the general cultivation of the mind."<sup>270</sup>

The whole aim of Locke's pedagogy is to qualify the pupil to use his reason and to subject all his actions to its guidance or control. Hence, it is in line with the rationalistic systems which flourished, one after another, in the seventeenth century. Rationalistic pedagogy received an effective impulse from Descartes; it is, therefore, not at all surprising that Locke, whose philosophical speculations proceed from that French philosopher, should bring his pedagogical theories in harmony with those French educators whose doctrines are influenced by Descartes. He comes closest to Claude Fleury, whose book, *Sur le choix et la méthode d'étude*, appeared a few years prior to Locke's *Thoughts concerning Education*. Locke wrote his pedagogical work in Holland, as was noted above, where French literature had long enjoyed the privilege of an assured and time honored asylum. There is nothing more probable than that, in Holland, Locke became acquainted with the work of Fleury. Whilst it is true that he quotes but seldom and ordinarily only from memory, he embodies, at least, one passage of considerable length from La Bruyère in his *Thoughts*. Then, too, the remark that the French do so much for their mother tongue,<sup>271</sup> points to this connection.

Furthermore, we are aware that Locke was well acquainted with Montaigne, though he did not particu-

<sup>269</sup>Sec. 164.

<sup>270</sup>Idea of a University, Discourse VII., p. 160, 6th ed. 1886.

<sup>271</sup>Vide, Sec. 189.



larly cultivate a warm friendship with him, and that he busied himself extensively, with Pierre Nicole, the Port-Royal moralist. And, lastly, his *Essay* appeared first in French excerpts. As a matter of fact, for all the important points in Locke's pedagogy, there are references to Fleury and other representatives of French rationalistic pedagogy.

Then, again, a striking care for the training of the physical man is peculiar to the adherents of this tendency. In man, as in all creation, everything is arranged in harmony with reason. This harmony, which the Creator expresses in all his works, can not be suddenly denied in the human organism. Hence, we cannot accept any fundamental contradiction or opposition between soul and body; if the body suffers, the soul, too, suffers, and this is all the more true, since the emotions of pleasure or pain determine all men's actions. These theories are connected with the ancient doctrines of *spiritus animales*. The French rationalists, as well as Locke, seem to hold this theory in honor. Locke's psychology should have led him away from this unscientific theory; but, in his *Thoughts*, it plays no part. Since pleasure and pain are the earliest, the most powerful, and the ever present stimuli to human action, Fleury teaches, among other things, that we should be careful during the first years not to associate the idea of the rod with that of books, in such a way that the child thinks of study only with dread. Locke elaborates this thought again and again till it becomes monotonous. Indeed, he goes so far in the direction, that, in one instance, he reverses the relations, and insists on making a task out of the game to which the children abandon themselves too passionately, and keeping them at it to the point where it becomes painful.<sup>272</sup> In his *Essay*, we come across this passage, "Many children imputing the pain they endured at school to their

<sup>272</sup>Vide, Secs. 128, 129.

books they were corrected for, so join those ideas together, that a book becomes their aversion, and they are never reconciled to the study and use of them all their lives after; and thus reading becomes a torment to them, which otherwise possibly they might have made the great pleasure of their lives.’<sup>273</sup> This sounds literally like Fleury.

Similarly, the tendency toward the useful in life, peculiar to the rationalists and the low esteem in which the classical studies and aesthetic activities were held by all the rationalists of the seventeenth century, are found in Locke, and hence are more pardonable on that account.

“I imagine,” says Laurie, “all men who have thought about educational principles and aims, must concur in feeling that instruction given on Locke’s plan as contained in the *Thoughts*, would fail to give discipline or power to the intelligence. This would not be a matter to grieve over were it not that we can not separate the intellectual and moral nature, and that the discipline of the intellect is a discipline, and indirectly a training to virtue.

“In the *Conduct*, however, we find the necessary supplement to the *Thoughts* on this point and others, for it is in fact a treatise on mental discipline: it is to this valuable Essay that we must go, if we wish to know what Locke’s idea was of the proper aim of education as regards the *intellect*. He there shows what a sound intellect and habit of mind are, and what an unsound. His characteristics of the former constitute his educational ideal as regards intellect, his remarks on the latter, point out what we have to guard against and correct both in ourselves and in those we educate.’<sup>274</sup>

Locke is very insistent on methodical procedure in the pursuit of knowledge. In the *Conduct* he says, “Things, that in a remote and confused view seem very obscure,

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<sup>273</sup>Bk. II., c. xxxiii, 15.

<sup>274</sup>Educational Opinion from the Renaissance, p. 225.

must be approached by gentle and regular steps; and what is most visible, easy and obvious in them first considered. Reduce them into their distinct parts; and then in their due order bring all that should be known concerning every one of those parts into plain and simple questions; and then what was thought obscure, perplexed, and too hard for our weak parts, will lay itself open to the understanding in a fair view, and let the mind into that which before it was awed with, and kept at a distance from, as wholly mysterious.’<sup>275</sup> He insists upon gradation in study. “The surest way for a learner in this,” he says, “as in all other cases, is not to advance by jumps and large strides; let that which he sets himself to learn next be indeed the next; *i. e.*, as nearly conjoined with what he knows already as is possible; let it be distinct but not remote from it: let it be as little at once as may be, that its advances may be clear and sure. All the ground that it gets this way it will hold. This distinct and gradual growth in knowledge is firm and sure; it carries its own light with it in every step of its progression in an easy and orderly train; than which there is nothing of more use to the understanding. And though this perhaps may seem a very slow and lingering way to knowledge; yet I dare confidently affirm, that whoever will try it in himself, or any one he will teach, shall find the advances greater in this method, than they would in the same space of time have been in any other he could have taken.’<sup>276</sup> In the concluding words of the same section, he urges that we proceed little by little and to take the new out of the old: “I, therefore, take the liberty to repeat here again what I have said elsewhere, that, in learning anything, as little should be proposed the mind at once as is possible; and, that being understood and fully mastered, to proceed to the next adjoining part yet unknown, sim-

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<sup>275</sup>Sec. 39.

<sup>276</sup>Ibid.

ple, unperplexed proposition belonging to the matter in hand, and tending to the clearing what is principally designed.'<sup>277</sup>

Hence, to acquire knowledge, Locke insists upon discipline of the intellect. He holds that discipline is to be obtained by the analysis of words as the vehicles of things, the analysis and reconstruction in our own minds of the reasonings which we encounter in literature and by the exercise of our own reasoning.

And concerning the analysis of words, Locke says: "The sure and only way to get true knowledge, is to form in our minds clear and settled notions of things, with names annexed to those determined ideas. These we are to consider, with their several relations and habitudes, and not amuse ourselves with floating names, and words of indetermined signification, which we can use in general senses to serve a turn."<sup>278</sup>

Again, the separation from metaphysics, and the experimental origin assigned to mental development and content in these and similar passages of the *Essay*, became the basis of the modern study of psychology, which may practically be said to date from that of the publication of that work in 1690; the comparative method, which plays a conspicuous part in the study of today, is anticipated in principle by the casual, though frequent references which Locke there makes to the mental processes of children.<sup>279</sup> Although Locke is careful to assign two "fountains" to experience—namely, sensation and reflection—the stress of his exposition falls to excess upon the first named, and it is, therefore, not surprising that he is sometimes regarded as the originator of a sensationalist, rather than an experimental, psychology.

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<sup>277</sup>Ibid.

<sup>278</sup>*Conduct*, Sec. 15. Cf. also, Sec. 29, and *Essay*, Bk. III., c. 1, 3.

<sup>279</sup>Note. The reader will also note the frequent occurrence in *Thoughts* of anecdotes of children, e. g., Secs. 78, 166, 178, of savages and idiots.

The misinterpretation is the easier on account of the confusion between ideas, processes, and states for which Locke is himself responsible; the later eighteenth-century educational theories for the most part assume a purely sensationalist origin for the whole of mental life.

Locke's discussion of the problem of knowledge, owing to its fundamental incompleteness, leads straight to the conclusion that the problem is unanswerable, that certainty is unattainable, as far as objective reality is concerned, and that scepticism on all subjects is the only consistent position open to the philosopher. The *Essay* does not, indeed, go so far as this, although a sceptical temper is not without illustration in its pages. "But whilst we are destitute of senses acute enough to discover the minute particles of bodies, and to give us ideas of their mechanical affections, we must be content to be ignorant of their properties and ways of operation; nor can we be assured about them any further, than some few trials we make are able to reach. But whether they will succeed again another time, we cannot be certain. This hinders our certain knowledge of universal truths concerning natural bodies; and our reason carries us herein very little beyond particular matter of fact.

"And, therefore, I am apt to doubt, that how far soever human industry may advance useful and experimental philosophy in physical things, scientific will still be out of our reach."<sup>280</sup>

Again, a combination of the experimental psychology with philanthropic sentiment and the belief in man's essential rationality was bound to issue in schemes of educational change; if all men are initially equal (one *tabula rasa* is like all others) and subsequent differences are due solely to experience, then, education, a beneficent form of education, is capable of affecting unlimited reform in those submitted to it.

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<sup>280</sup>Bk. IV., c. 3, 25; Cf. *Thoughts*, Secs. 190, 196.

Two of the most remarkable educational treatises of the eighteenth century, Rousseau's *Emile* (1762) and the *Essai d'Education Nationale* (1763) of La Chalolaire, adopt Locke's teaching on the genesis of mental content and apply it to their theme. The differences between the educational doctrines of Locke and Pestalozzi are greater than the agreements; but the latter's most distinctive principle of method is merely an explicit statement of Locke's implied canon, that teaching should be based on first-hand experience. All these thinkers emphasized the truth that educational purposes and processes must wait on mental development, and not on aims and methods foreign to it. In Locke's philosophical teaching is found the source of the principles so frequently repeated since his time, that the sense-organs of children should be exercised in school, that learners should follow the path marked by discoverers, and that they should be habituated to objects and to processes rather than names and words.<sup>281</sup>

We will conclude with Vives: "I would not desire that any one should yield his opinion to mine. . . . If you think, friends, that I seem to offer right judgments, see well that you give your adherence to them, because they are true, not because they are mine . . . you who seek the truth, make your stand, wherever you think she is."<sup>282</sup>

[THE END]

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<sup>281</sup>Cf. Adamson, Locke and his Educational Writings.

<sup>282</sup>Watson's Vives: On Education, Introduction, p. clvii.

## EDUCATIONAL NOTES

### A HUNDRED YEARS OF SERVICE

#### CENTENNIAL OF SAINT CATHERINE OF SIENNA, SAINT CATHERINE, KENTUCKY

A centennial celebration of compelling interest will be observed on Friday, April 7, at Springfield, Washington County, Kentucky, when the Dominican Sisters of the Congregation of Saint Catherine of Sienna commemorate the one hundredth anniversary of the foundation of their community, the first Dominican Sisterhood to be formed in the United States. This centennial commands especially the attention of historians and educators for, "poor indeed," writes Bishop Shanahan, "would be many pages of our Catholic educational annals were the labors and sacrifices of the Dominican Nuns to be erased or forgotten."

The story of the unflagging zeal, the untold hardships and unsurpassed sacrifices of the many American Dominican communities, which today number 8,000 religious, in their endeavor to effectuate the principles of the religious life and to further the cause of Catholic education, begins with the establishment of Saint Catherine Congregation, the mother of several flourishing communities and the inspiring model of latter-day foundations.

Very Reverend Samuel T. Wilson, O.P., the first Provincial of the Dominican Province of St. Joseph and co-worker of Bishop Edward Fenwick, O.P., laid the cornerstone of the proto-Dominican Sisterhood on Easter Sunday, April 7, 1822, when he clothed four young ladies in the white wool of St. Dominic. The investiture of Sister Angela Sansbury, the first postulant and superior, took place in St. Rose Church, the other postulantes receiving the habit in St. Magdalen Convent, a small log cabin, an humble but conventual home of sacred memory. Here was the scene of their rigorous religious formation and studies, the preparation for their work, the execution of which in those pioneer days and by their successors down the century has shed a brilliant luster on the annals of Catholic education.

Followers of Dominic Guzman, the preeminent education-  
alist of the thirteenth century, their avowed aim was study and  
prayer as a preparation for teaching, teaching as a means of  
saving souls. An American institution now banned by con-  
stitutional amendment, an old still-house, renovated by the  
Sisters themselves with benches and desks fashioned out of  
rough lumber added, became the Academy of St. Mary Magda-  
len, later renamed St. Catherine of Sienna, and was opened  
on July 15, 1823, when fifteen pupils were enrolled. This  
school has never since closed its doors.

Today the Sisters conduct seven academies affiliated with the  
Catholic University and the universities of their respective  
states. Twenty-six parochial schools, enrolling upwards of  
10,000 children in the archdioceses of Boston and Chicago and  
the dioceses of Alton, Louisville, Nashville, Fort Wayne,  
Lincoln, Omaha, Grand Island, Des Moines and Wheeling, are  
also conducted by the Sisters. St. Agnes' Conservatory of  
Music conducted at Memphis, Tennessee, enjoys the honor of  
being one of the best schools of music in the country. Last  
fall a hospital was opened in McCook, Nebraska.

From the log-cabin of foundation days with its small com-  
munity to the splendid Mother House of today, with its 400  
subjects, the Sisters have ever shown themselves to be true  
exponents of the Dominican ideal. While the Friars have been  
preaching the Gospel eloquently and effectively, the Sisters  
have been moulding the characters and forming the ideals of  
Catholic youth, that they might be fit for the highest civic and  
social duties.

The story of the work of the Sisters is not the narration of  
repeated successes. There have been long years of darkness,  
of heroic struggle, of disappointments and hardships which  
would have shaken stouter hearts. But, steeled in Christian  
patience and fortitude, they realized the true meaning of  
Divine Providence. Their reward has been bright years of  
gladness, success and progress.

The Sisters have ever been the loyal and invaluable co-  
adjutors of the bishops in whose dioceses they labor. Their  
work has won the support of the clergy, the praise of the people  
and the loyalty of a splendid student body. They have ever



been the true exemplification of American womanhood whether the scene be the yellow fever and influenza epidemic fields, the military camps, or mining fields, or the important sphere of Catholic education.

#### CATHOLIC SCHOOL SYSTEM EXPLAINED

In the "Catechism of Catholic Education," just issued by the N. C. W. C. Department of Education, Dr. J. H. Ryan, author of the book, points to the Catholic school as one of the greatest moral factors in the United States. In the 120 pages of Dr. Ryan's fact-revealing catechism is contained abundant evidence of the truth of this statement, of which the great majority of the Catholics of America have been fully cognizant and which has made them willing to maintain at their own expense, and with great sacrifice, in addition to bearing their full share of the cost of public education, a separate school system in which are now instructed annually nearly two million Catholic students. Never before, however, has such complete and convincing information concerning the Catholic educational system been set forth in so popular and understandable a form or in such a brief compass.

In his catechism, Dr. Ryan offers abundant proof that in the matter of teacher training, curricula and other essential considerations, the Catholic school is equivalent and in many respects superior to America's best schools. A point of admitted superiority is, of course, the emphasis which the Catholic system gives to the religious and moral training necessary to true and complete education.

To those outside the Church the "Catechism of Catholic Education" will prove an enlightening treatise. It will convince them that the Catholic school system of the United States is thoroughly American, that it is doing splendid things for America and for the preservation of American ideals.

It is hoped that a copy of this catechism will find its way into every Catholic home, where it should be made the subject of study on the part of every member of the household. It will strengthen the faith and add to the pride of Catholics in the Catholic school and enable them to give to others the convincing facts relative to the necessity of its existence. Catholics

should pass it on to their non-Catholic friends. Fair-minded seekers for Catholic truth will welcome it. It is certain to dissipate prejudice and to operate for a better understanding of the Catholic Church and its school system as well as of the principles and ideals in education for which they both stand.

Dr. Ryan, as author of this book, is entitled to the thanks of the whole Catholic body of America for the splendid service which he has performed in the preparation of this popular apologetic concerning Catholic education.

#### THE CARNEGIE FOUNDATION FOR THE ADVANCEMENT OF TEACHING

The following are some facts contained in the summary of the Sixteenth Annual Report of the President and Treasurer for the year ending June 30, 1921.

*College Entrance Requirements.*—After years of effort the custom of requiring graduation from a four-year high school for college entrance is now established. At the same time there has been a decrease in the proportion of the requirement for entrance that is definitely prescribed as to subjects, until it is now less than half of the total. English, mathematics, Latin, and history are still the favorite prescriptions. While there is general agreement as to the importance of English and mathematics, eastern and southern colleges place foreign languages third and history fourth; New England and western colleges prefer history to foreign languages. Latin is still the favorite foreign language throughout the country.

*The Training of Teachers.*—In the section on Training of Teachers the transformation of normal schools into teachers' colleges and their use as junior colleges is briefly discussed; and the relation of all training agencies to the central educational authority of the state is pointed out.

*Legal Education.*—The report notes the publication during the past year of Bulletin Number Fifteen, "Training for the Public Profession of the Law," and supplements this by an extended comment upon the important resolutions subsequently adopted by the American Bar Association in regard to law school standards and bar admission requirements. There is also included a comprehensive list of contemporary law schools, showing entrance requirements, the time of day at which sessions are held, and the duration of the course of instruction.

WHAT IS A CONSOLIDATED RURAL SCHOOL?<sup>1</sup>

"Where may I secure accurate information on the number of consolidated schools in each state? By consolidation I mean a union of two or more districts offering high school advantages and furnishing transportation."

The above is a quotation from a letter received recently in the Rural Schools Division of the Bureau of Education. Consolidation is defined in this request according to the usual understanding of the idea as it exists in the minds of most people. Yet it does not conform to the meaning of the term as it is interpreted in practice nor as it is defined in the statutes.

The bureau could not supply the data asked for because no state has collected and tabulated information in conformity to the definition of consolidation given in the request. The bureau could furnish the approximate number of consolidated schools in each state but no statistics are available as to whether these consolidations are formed by the union of districts or of schools; whether high school instruction is offered or transportation is furnished. The facts are that in most states the aggregate number of consolidated schools reported represents all types—from those with only two teachers to those maintaining a graded elementary school and a fully accredited high school, and including those with and without transportation.

There are four reasons why the definition quoted in the opening paragraph does not conform to consolidation as it is found in actual practice throughout the country. Consolidation is not always "a union of two or more districts." In states where the school district is large, such as a township, a magisterial district or a county, consolidation is generally brought about by the union of two or more schools or sub-districts.

"A union of two or more districts" is not always consolidation as the term is generally used. For instance, there are

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<sup>1</sup>By Edith A. Lathrop, Specialist in Rural Education, United States Bureau of Education.

in some states legal provisions for the union of districts where there is no intention of maintaining other than a one-teacher school. This condition is especially common in states with sparsely settled areas. In such sections a union of districts is necessary in order to obtain taxable property enough and children enough for a one-teacher school.

Again, it is quite common to close schools with a small enrollment. In fact, most states have legal provisions to the effect that when the attendance of one-teacher schools falls below a certain prescribed minimum the schools are closed and the children cared for in other schools.

Sometimes the district is abolished and its territory annexed to adjoining territory. In California, for example, if an elementary school district has an average daily attendance of five or less during an entire school year the board of supervisors may, upon investigation, declare the district lapsed and attach its territory to one or more adjoining districts. Michigan does practically the same thing where a school district fails to maintain or provide school advantages for the time required by law for a period of two successive years.

Again the definition does not conform to collected data because not all consolidated schools offer high school advantages. The rural graded act in South Carolina, which has in reality greatly reduced the number of one-teacher schools in the state, provides for elementary courses only. High school instruction is provided for rural children in centralized high schools. In Georgia consolidated schools may or may not include a high school course. However, the provision for state aid puts a premium on the addition of high school courses, for consolidated schools that give high school instruction receive \$1,000 in addition to the \$500 awarded schools with elementary courses only.

The union elementary district of California, which is a union of two or more contiguous school districts, cannot give high school instruction except in certain instances specified by law. High school facilities for rural pupils in that state are provided by means of union high schools. The intent of the consolidation law in Nevada is to provide elementary

schools only. High school students are presumed to be cared for by means of district and county high schools. It should be said that the general tendency of consolidation laws is to provide high school facilities. When this is not done the state makes some other provision of high school instruction for rural children.

Transportation is not always a feature of a consolidated school. In fact, the laws of only twelve states make transportation mandatory in connection with consolidation. In most of the remaining states it is permissible for certain distances stated in the law. There are five states which have made no special legal provision for transportation. In these states it is assumed, however, under duties of state and county boards of education. It should be said that custom has come to recognize transportation as a necessary feature of consolidation.

Just as the definition of consolidation used in the request for information does not conform to consolidation as it is found in actual practice, just so it does not conform to the definition of consolidation as it has been defined in the statutes of six states. These six states and their legal definitions are as follows:

Consolidation in *Colorado* means the abolishment of certain adjoining districts and their organization into one special school district, and the conveyance of pupils to one consolidated school.

The statutes of *Missouri* define all districts outside of incorporated cities, towns and villages which are governed by six directors as consolidated school districts.

*Pennsylvania* has three definitions relating to consolidated schools. They are given below:

"1. Consolidation of schools is the act of uniting two or more public elementary schools which prior to such union were maintained in separate buildings, and which after such union are housed in one school plant and taught by two or more teachers.

"2. A consolidated school is a public elementary school formed by uniting two or more public elementary schools which prior to such union were maintained in separate buildings and which after said union is housed in one school plant and taught by two or more teachers.

"3. A joint consolidated school is a consolidated school maintained by the joint action of one or more school districts."

In *North Dakota* a consolidated school must have eighteen contiguous sections and employ at least two teachers.

In *Washington* any school district which has been formed by the consolidation of two or more school districts is designated as a consolidated school district.

The union of two or more small schools into a central graded school is known as a "consolidated school" in *West Virginia*.

In comparing the popular meaning of a consolidated school with the various legal definitions of the six states it is obvious that in no instance does a state include in its definition all the features of the popular notion—namely, union of districts or schools, high school instruction, and transportation.

Furthermore, other difficulties arise when one attempts to define the term consolidation. The union of two or more districts or schools is not always called consolidation. From what has already been said it is clear that the laws of California use the term union elementary school when applied to a district formed by the union of two or more contiguous districts created for the purpose of giving elementary instruction. Michigan designates what virtually amounts to a consolidated school a union graded school. The statutes of Ohio use the term centralization instead of consolidation. A recent bulletin issued by the state department of Mississippi classifies as consolidated schools those composed of two or more former schools combined into one and furnishing transportation at public expense.

It is apparent then from this discussion how difficult it is to formulate a definition of consolidation that will fit conditions in all sections of the country.

#### THE RESTORATION OF THE LOUVAIN LIBRARY

Bishop Thomas J. Shahan, rector of the Catholic University of America at Washington, has joined with Cardinal O'Connell of Boston, Archbishop Patrick J. Hayes of New York, and other distinguished leaders of the Catholic Church in America in an appeal for aid in restoring the Library of the University

of Louvain. To 2,000 Catholic educators of the nation Bishop Shahan has addressed a request for cooperation in raising the needed \$1,000,000. Baron de Cartier, the Belgian ambassador, is cooperating.

"I take the liberty of calling to your attention," said Bishop Shahan, "the proposition that the entire student body of our American universities and colleges shall aid in the building of the new library of the University of Louvain, the corner stone of which was laid last July by the president of Columbia University. The details of the movement are fully explained in the circular sent you by Dr. Nicholas Murray Butler.

"It is proposed to appeal to the students of all American universities and colleges for a modest contribution, hoping thereby to raise a considerable part of the \$800,000 needed for the completion of the new library. A distinguished American architect, Whitney Warren, has contributed the plans and is also giving his valuable time and services to the promotion of this good work. If every American university or college student will contribute a dollar, one half of the cost would be realized. Columbia University will take the lead in this movement.

"Our Catholic university and college students number approximately 60,000 and their contributions would form a notable part of the needed sum. They will surely wish to cooperate with their non-Catholic fellow students in this generous proposal to present to the University of Louvain the magnificent edifice so generously designed by one of our fellow citizens.

"If the Catholic world has for centuries been deeply indebted to the University of Louvain, the American Catholic Church is in a special way the debtor of this great school, since in the last sixty years hundreds of priests have been trained there for the service of the Catholic Church in the United States.

"Moreover, the new library will be a spontaneous donation to Cardinal Mercier by the entire college student body of our country. It becomes, therefore, a very remarkable contribution to one of the noblest figures in history. It is at the same time an international act of the widest significance, in the sense

that it commemorates a mutual service in the way of science and education. The drive is projected for the week of April 3 to 10.

"Your cooperation will be particularly appreciated and the eternal gratitude of the people of Belgium and their heartfelt prayers are assured to all contributors. The entire Catholic priesthood of Belgium, to whom the new library is an indispensable instrument of the learning which they have always placed at the disposal of every good cause, secular or religious, will never fail to pray for the welfare of all the generous students of our American universities and colleges who take part in this act of peculiar academic significance."





## REVIEWS AND NOTICES

**Liberalism, the Satanic Social Solvent.** By His Eminence, Cardinal Billot. Translated by George Barry O'Toole, S.T.D., Beatty, Pa., Archabbey Press.

Most ecclesiastical students are familiar with the works of the scholarly Jesuit, Cardinal Billot, including his excellent *Tractatus de Ecclesia*. The pamphlet before us is a rendition into English of a portion of this particular treatise with a preface by the translator.

Liberalism is a name for a "tendency in intellectual, religious, and political life which implies a partial or total emancipation of man from the supernatural, moral and Divine order." It had a great vogue in the days preceding the French Revolution and was, in fact, the motive force back of that movement. It still survives in various forms, especially in Europe, and is closely allied to, though not identical with, Free Thinking, Socialism and Masonry. The system has been repeatedly condemned by the Church as subversive of all authority, both human and Divine, and destructive of human society.

Cardinal Billot gives us a thorough refutation of the principles underlying the Liberalistic System, which is founded on a false idea of human liberty, and shows how disastrous its application would be to society. He then proceeds to prove that it is anti-religious in aim and leads inevitably to materialism and atheism. Especially interesting is the section on the so-called Liberalism of Liberal Catholics.

Doctor O'Toole's translation is well done and preserves, as far as possible, the precision of the original. One might almost say it is too literal. The Latinity is constantly evident, and one cannot get rid of the idea that he is reading a translation. This, however, is not a serious fault. The important matter in such a translation is to convey the thought of the writer, and this the translator has done. His preface is in itself an excellent exposition of the unreasonableness of liberalism. Students of sociology and economics, as well as theologians, will find the perusal of the pamphlet well worth while.

EDWARD B. JORDAN.

**The Sex Factor in Human Life. A Study Outline for College Men**, by T. W. Galloway, Ph.D. American Social Hygiene Association, New York, 1921. Pp. 142.

The contemporary American social hygiene movement, in its educational phase, is often popularly thought of as having for its prime object and means the enlightenment of the young in sex matters. Some of its followers have, it is true, appeared to put their trust almost solely in the imparting of sex information. But the leaders of the movement fully recognize today that sex instruction is but a part of the total educational process, that instruction without volitional training is of little value, and that indeed instruction itself, unless given guardedly, gradedly, reservedly and tactfully, may do more harm than good. Catholics not familiar with the better educational literature of the movement will be surprised to find to what a great extent the principles, methods and technique advocated therein are in agreement with the views expressed by such representative Catholic writers as Father Gerrard and Father Vermeersch.

Dr. Galloway is one of the most experienced, best equipped and sanest among the leaders of the movement. His facts are derived from our best current sources, and his views and suggestions are the fruit of mature experience and judgment. The present study outline was written for discussion by voluntary groups of college men but should interest deeply all educators who aim to build up in their charges the ideal and practice of purity.

Priests and teachers will find much that is suggestive and valuable in the chapters on inheritance, religion, marriage, and social welfare as affecting and affected by sex, but will perhaps be more immediately interested in the earlier chapters of the book which deal with appetites in general and the sex instinct and appetite in particular, with their effects upon human development, and with an outline of educational technique for their moral control and direction. Dr. Galloway recognizes the dynamic force of religion and religious motivation in the education of purity, although the greater part of his study treats of the natural motives and processes. He has comparatively little to say regarding sex instruction as ordinarily understood. Instead he devotes his attention chiefly

to a consideration of the control and direction of the sex appetite by the educational processes of repression, of substitution, and of sublimation. In doing so he draws largely upon the educationally important recent gains that have been made in the field of affective and volitional psychology.

Naturally in a work on such a delicate and complicated subject as education in purity the reader will expect to meet recommendations and suggestions here and there to which he will hesitate to agree. Again, the ethnologist will question the statement on pages 14 to 15 that primitive man has no consciousness of connection between the instincts and processes of sex and those of reproduction—a generalization based on data from the very limited field of part of Australia, and data not above question at that since the publication of Strehlow's investigations. Moreover, the Catholic reader will part company with Dr. Galloway, and on grounds of human welfare as well as of religion, in some incidental references to divorce and birth-control. Barring these and some similar exceptions, we recommend Dr. Galloway's little work as one of the most valuable and stimulating recent contributions to the educational technique of purity. It is a worthy sequel to his excellent study of "The Use of Motives in Teaching Morals and Religion," a work published in 1917 and still too little known and utilized.

JOHN M. COOPER.

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**A History of Rome to 565 A. D.**, by Arthur E. R. Boak, Ph.D., University of Michigan. New York: The MacMillan Company, 1921. Pp. 444.

The author declares that the purpose of this sketch of the History of Rome to 565 A. D. is to meet the needs of the introductory college course in Roman History. A natural inference from this statement is that in spite of the many histories of Rome already published for college use, a real satisfactory textbook within the compass of a single volume has not existed hitherto. Such, in fact, we believe to be the case.

Of the books formerly available, some dealt very satisfactorily with the period of the Republic, but failed to keep up the high standard in treating the time of the Empire, and,

vice versa, others succeeded rather with their presentation of the latter than the former period; all, we believe, still under the influence of the old classical tradition, either excluded entirely from their scope several centuries of the Christian era which should be rightly considered with pagan classical times, or gave these centuries much less than their due proportion of consideration.

Any history of Rome should be carried down to 565 A. D., the date of the death of Justinian, as the present work does, in order that the student may appreciate properly Rome's importance in the development of our present Christian civilization. To attempt to estimate this by looking back from a study of later periods usually does Rome scant justice.

The treatment of each main division of Professor Boak's work is very well proportioned. In an introduction on the "Sources for the Study of Early Roman History," the author takes his stand with other modern historians in regarding the traditional narrative of the founding of Rome and of the regal period as mythical. Also for the history of the Republic to the time of the war with Pyrrhus, Professor Boak relies upon the list of eponymous magistrates, whose variations indicate political crises, supplemented by the account in Diodorus, with the admission that this itself is not infallible. (We would have welcomed a similar discussion of the sources of the other periods.) Then follow, Part I, "The Forerunners of Rome in Italy"; Part II, "The Early Monarchy and the Republic From Prehistoric Times to 27 B. C."; Part III, "The Principate or Early Empire: 27 B. C.-285 A. D."; and Part IV, "The Autocracy or Late Empire: 285-565 A. D." The presentation of each of these sections is careful, conservative and lucid.

A glance at the Bibliographical Note at the end of the work, which presents chapter by chapter a group of selected references for a more detailed study of the topic in hand, shows that Prof. Boak is thoroughly acquainted with the literature of every phase of his subject. This bibliography professedly presents a group of selected works, and such a bibliography rarely completely satisfies anyone. However, we cannot but express our regret that no mention is made of F. F. Abbott's "Roman

Political Institutions," an excellent work very widely used in our American colleges, and also O. Bardenhewer's "Geschichte der Altkirchlichen Litteratur," by far the best general work on all early Christian literature.

The reviewer was attracted especially to the last great division of the book, Part IV. The treatment of the period of transition from Paganism to Christianity is far better than in any similar work. We would have liked to have seen a little more detail and less generalities in treating of the literary contributions of the Church Fathers. In this connection, we can hardly agree with one remark which savors much of the Protestant tradition.

On page 397 we read, "But after the first half of the fifth century originality and productivity in Christian literature also are on the wane. This is in part due to the effects of the struggle of the empire with barbarian peoples; *in part to the suppression of freedom of religious thought by the orthodox church.*" In reality, the author himself on the previous page touches on a literary condition, which is the chief cause—i. e., the spirit of Atticism, an exaggerated reverence for the works of the classical masters coupled with a stilted and slavish imitation of the same, which permeated nearly all literary efforts from the second century on, especially oratory.

In other words, this literature killed itself. If Christian writers had continued as they had begun in the first century of our era, aiming to avoid all external influences, they very likely would have developed a literature of far greater excellence.

However, the spirit of the author throughout his work is that of a real historian, aiming at absolute accuracy and impartiality. We would recommend the book most highly as a textbook for college classes.

ROY J. DEFERRARI.

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**The Morality of the Strike**, by Rev. Donald A. McLean.  
New York: Kenedy Co., 1921. Pp. x+196.

The strike is indeed a serious matter. When one attempts to estimate the economic loss, the almost incalculable hardships and the personal injuries not infrequently resulting from a single strike, he is only beginning to grasp the awful effects

of the four thousand and more strikes annually taking place in our own country. Apart from their utility or expediency, to the lover of justice and fair play the main question concerning strikes is: Are they moral? This is the aspect of the problem discussed by Father McLean in this volume.

In a clear and readable style, the author traces the development of this extremely powerful weapon of the laboring class and then turns at once to the core of his problem: Has the working man a moral right to strike? Calmly and tersely each possible phase of this weighty thesis is presented. Intrinsically at first, then in its relation to the object sought, the means employed to enforce the demands, and the various allied factors growing out of a strike, such as the sympathetic strike, are given due recognition and treatment. Finally the author discusses the morality of the action of the state in its endeavors to prevent a strike.

To the clergy, the reformer, the teacher, and especially to those who make up the two great groups of capital and labor, this volume makes a direct appeal. To each it has a message strong and pertinent. As the well-known moralist, Dr. John A. Ryan, says in his introduction to this volume: "Strikes will neither decrease to the extent that is feasible, nor, when they do occur, attain the maximum of just results until both employers and employees are sufficiently instructed to consider and weigh all the important moral phases." A perusal of this work will aid in no small measure in teaching Christian men what their attitude and position ought to be toward the strike, the toiler's most telling weapon.

LEO L. McVAY.

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**State Maintenance for Teachers in Training**, by Walter Scott Hertzog. Baltimore: Warwick and York, Inc., 1921. Pp. 144.

The fundamental aim of this well-written volume is to suggest a method whereby the great American teaching force of 600,000 members will be adequately continued and bettered. The topic is indeed a live issue and one worthy of our best study. No one who reads the carefully selected facts, neatly and proportionately arranged in this little volume, can hon-

estly deny this salient truth. That the proposed method, both as to its feasibility and advisability, is the best possible plan, we leave to the experience and judgment of the readers to decide. Whether we agree or not with the author in the details of his conclusions, we are happy to say that he has made a stirring appeal for the improvement of teacher-training and has done a constructive piece of work in outlining his views on how this sorely needed duty is to be fulfilled. Books of this sort perform a real service in educational life by assisting us all in avoiding the deadening effects that result from being statically satisfied.

LEO L. MCVAY.

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**Universities and Scientific Life in the United States**, by Maurice Caullery, Professor of Biology at the Sorbonne. Translated by James Haughton Woods and Emmet Russel. Cambridge, Mass.: Harvard University Press. \$2.50 post-paid.

It is always interesting to read a foreigner's impressions of things American, especially when one knows that the author has come to visit us with an open mind, to observe and not merely to criticise. Such impressions enable us to see ourselves as others see us. They thus serve the double purpose of making our institutions, of which we are justly proud, known to others and of calling our attention to deficiencies which we might be apt to overlook.

The work before us renders exactly such a service in the field of American higher education. It is based on observations made by the author during a stay of five months in the United States, while he occupied the position of Exchange Professor at Harvard, and gives an interesting survey of American educational institutions. There is scarcely a phase of our higher educational life that is left untouched, and one is led to wonder how the author could have gleaned, during the short period of his residence in the States, all the information presented. However, he has drawn largely from other sources, particularly American writers on the subject, to whom he gives due credit.

The work is divided into two sections, the first dealing with the universities proper, and the second with our scientific life, as manifested both in our universities and in the institutes of

research, both public and private. The first part, after a brief description of the growth and development of the American university, takes up for discussion such topics as University Administration, the Powers of the President, Status of Professors, Character of Students, Colleges for Women, Graduate and Professional Schools, University Extension and Alumni Associations. His views on all these points are interesting. Especially worthy of note is his tribute to the loyalty and devotion of the alumni.

The latter part of the treatise outlines in some detail the work of such organizations as the Rockefeller and Carnegie Institutes and the various Federal bureaus. The author is unstinted in praise of these, recognizing their contribution to the growth and application of science.

The last chapter is devoted to a contrast between American and French higher education, and it is gratifying to note that the author finds many points of superiority in the American system and suggests how his country might well adopt many of the features of the latter. His observations on the shackling tyranny of state control of education in France should offer food for thought for those Americans who are endeavoring to federalize education in the States.

It is to be regretted that the author saw fit to pass over in comparative silence the important part played by the Catholic institutions of higher learning in the United States. Nor can we excuse the omission on the plea that he is dealing with non-sectarian institutions, for many of the universities he treats of in detail are far from being such. We may, however, let this pass; but we cannot let go unchallenged his statement in the last chapter in which he puts the blame for the French people's lack of interest in science on the Catholic Church which, he says, "has been indefatigable in its efforts to cast suspicion on science, and even today is not averse to hearing its failure proclaimed." This is a downright falsehood that has been refuted time and time again. Its repetition ill becomes a campatriot of such famous Catholic men of science as Leverrier, Foucault, Lavoisier, Claude Bernard and Pasteur!

EDWARD B. JORDAN.



# The Catholic Educational Review

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## CHURCH LAW ON THE CERTIFICATION OF CATHOLIC TEACHERS

It comes as a matter of surprise to many to learn that the teachers of the Catholic schools are or ever have been bound by any law controlling their preparation and certification. Recently, while the wave of legislation was passing over the states, it has occasionally been said that now fortunately the training of the teachers for the private Catholic schools would be regulated, the assumption being, of course, that this was very much needed. At this juncture, consequently, while the agitation is still on, it may serve some good purpose to call attention to the existing Church law on certification for the information of those outside the Catholic system and those also within, for even to the latter some phases of the law are apparently unknown.

We have had Church law in this country on parish schools and teachers since the First Plenary Council of Baltimore held in 1852. In that Council it was decreed that schools be established at every parish church and that means be taken to secure capable teachers for them. The Second Plenary Council (1866) which amplified the school law, hoping to make the parish schools coextensive with the churches wherever that was possible, treated also of the teachers. The bishops rejoiced over the growing number of religious communities of men and women engaged in the work of the parish schools and warmly commended their services, proclaiming that they gave the best grounds of hope for the future of Catholic schools. At the same time they realized that religious could not be obtained for all schools, and, desiring to protect the future from the possible acceptance of unfit or ill-prepared lay teachers, decreed that when, in the absence of religious, lay teachers were secured, those only should be selected who were conspicuous for faith, morals and probity of life as well as for learning.

The Third Plenary Council of Baltimore (1884) took up the question for more definite resolution. Eighteen years had brought about a much changed condition in the state of Catholic schools. In that period, the Pastoral Letter said, Catholic institutions had been multiplied tenfold: they were, however, still too few. New communities from Europe and Canada had sent their members to teach in the parish schools; American communities had sprung up, but there was still a dearth of teachers. To fill the gaps, Catholic men and women of various degrees of preparation were employed as teachers when religious could not be obtained; and the novice before completing the course of training in the novitiate was hurriedly enlisted to fill the ranks of teachers needed by the new schools.

Two problems consequently confronted the Third Plenary Council; viz., (1) how to multiply the schools, and (2) to perfect them.

We must multiply them, till every Catholic child in the land shall have the means of education within its reach. There is still much to be done ere this is attained. There are still hundreds of Catholic children in the United States deprived of the benefit of a Catholic school. Pastors and parents should not rest till this defect is remedied. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied.

But then we must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any school whatsoever. And if hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none at all, let them now push their praiseworthy ambition still farther, and not relax their efforts till their schools be elevated to the highest educational excellence. And we implore parents not to hasten to take their children from school, but to give them all the time and all the advantage, that they have the capacity to profit by, so that, in after life, their children may rise up and call them blessed. (Pastoral Letter.)

Very effective measures were adopted to increase the number of schools that they might be adequate to the needs of the Catholic population, the Council taking pains to make clear both in the Pastoral Letter and in the decrees why the Church was so solicitous for schools.

Popular education has always been a chief object of the Church's care; in fact, it is not too much to say that the history of the Church's work is the history of civilization and education. In the rude ages, when semi-barbarous chieftains boasted of their illiteracy, she succeeded in diffusing that love of learning which covered Europe with schools and universities; and thus from the barbarous tribes of the early Middle Ages, she built up the civilized nations of modern times.

As in Europe of old so also in America, notwithstanding the many difficulties attendant on first beginnings and unexampled growth, Catholic schools, academies and colleges could be found everywhere, built and sustained by voluntary contributions, even at the cost of great sacrifices, and comparing favorably with the best educational institutions in the land, for completeness of equipment and thoroughness of training.

And if, in the older days of vassalage and serfdom, the Church honored every individual, no matter how humble his position, and labored to give him the enlightenment that would qualify him for higher responsibilities, much more now, in the era of popular rights and liberties, when every individual is an active and influential factor in the body politic, does she desire that all should be fitted by suitable training for an intelligent and conscientious discharge of the important duties that may devolve upon them.

"Few, if any, will deny that a sound civilization must depend upon sound, popular education. But education, in order to be sound and to produce beneficial results, must develop what is best in man and make him not only clever but good. A one-sided education will develop a one-sided life; and such a life will surely topple over, and so will every social system that is built up of such lives. True civilization requires that not only the physical and intellectual, but also the moral and religious, well-being of the people should be improved and at least with equal care.

Take away religion from a people, and morality will soon follow; morality gone, even their physical condition will ere long degenerate into the corruption which breeds decrepitude, while their intellectual attainments will only serve as a light to guide them to deeper depths of vice and ruin. This has been so often demonstrated in the history of the past and is, in fact, so self evident, that one is amazed to find any difference of opinion about it. A civilization without religion would be a civilization of "the struggle for existence—the survival of the fittest," in which cunning and strength would become the substitutes for principle, virtue, conscience and duty. As a matter of fact, there never has been a civilization

worthy of the name without religion; and from the facts of history the laws of human nature can easily be inferred.

"Hence," the Pastoral Letter continues, "the cry for Christian education is going up from all religious bodies throughout the land. And it is not narrowness or sectarianism on their part; it is an honest and logical endeavor to preserve Christian truth and morality among the people by fostering religion in the young. Nor is it antagonism to the state; on the contrary it is an honest endeavor to give to the state better citizens, by making them better Christians. The friends of Christian education do not condemn the state for not imparting religious instruction in the public schools as they are now organized; because they well know it does not lie within the province of the state to teach religion. They simply follow their conscience by sending their children to denominational schools, where religion can have its rightful place and influence.

The decrees then placed the duty squarely upon parents and pastors to provide schools. To the parent the Council said:

We not only exhort Catholic parents with paternal love but we also command them, with all the authority in our power, to procure for their beloved offspring, given to them by God, reborn in Christ in Baptism and destined for heaven, a truly Christian and Catholic education and to defend and safeguard them from the dangers of an education merely secular during the entire period of childhood and youth; and therefore to send them to parochial schools or others truly Catholic unless perchance the Ordinary, in a particular case, should judge that it might be permitted otherwise. (Decree 196.)

Decree 199 then stipulated the main duties of clergy and laity alike in the matter. It is as follows:

All these things having been well considered we decide and decree that:

1. Near each church, where it does not yet exist, a parish school is to be erected within two years from the promulgation of this Council, and is to be maintained in perpetuity unless the bishop, on account of grave difficulties, judge that a postponement be allowed

2. A priest who, by his grave neglect, prevents the erection or maintenance of the school within this time, or who, after repeated admonitions of the bishop, does not attend to the matter, deserves removal from that church.

3. A mission or a parish which so neglects to assist a priest in erecting or maintaining a school, that by reason of this supine negligence the school is rendered impossible, should be reprehended by the bishop and, by the most efficacious and prudent means possible, induced to contribute the necessary support.

4. All Catholic parents are bound to send their children to parish schools, unless either at home or in other Catholic schools they may sufficiently and evidently provide for the Christian education of their children, or unless it be lawful to send them to other schools on account of a sufficient cause, approved by the bishop and with opportune cautions and remedies. What is, however, a Catholic school it is left to the judgment of the Ordinary to define.

Equally effective measures were also devised for the improvement of schools. Among the latter the most significant were the decrees on the training and certification of teachers. As framed thirty-eight years ago and intended to be operative for the whole country, they set a very high standard for teacher preparation. Taking the country as a whole, the preparation of teachers was not at a high level in 1884. According to the report of the U. S. Commissioner of Education for 1883-84, there were 255 normal schools in the entire United States. Of these, 127 were reported as public and 128 as private normal schools. It was emphatically stated that these were very inadequately supplying the elementary schools with trained teachers. What was the ratio of normally trained to the entire number of teachers, the report said, could only be partially estimated, and for those states for which the estimate was hazarded the ratio ran from 4 per cent in Kansas and New York to 56 per cent in Massachusetts. (The latter, while in all probability a correct estimate on the basis of the data supplied to the U. S. Bureau of Education, is open to very serious question.) The average for the fourteen states reported would be about 18 per cent.

Another computation made by President J. G. Schurman of Cornell University on the basis of the figures for 1891-92, when the public normal schools were 138 in number, placed the proportion of the normal graduates among the teachers of the country at 15 per cent. As late as 1897, Massachusetts, which always took high rank among the states for the percentage of professionally trained teachers, could claim that only 38.5 per cent of the teachers in the public schools had received normal instruction and only 33.5 per cent were normal graduates. In the light of such conditions the standard set up by the Third Plenary Council will appear to be creditably high.

Decree No. 203 contains the law on certification. The text and its translation follow:

Quoniam vero status et incrementum scholarum nostrarum maxime ab idoneitate magistrorum dependet, summa cura in eo ponenda est, ut non nisi boni et idonei praeceptores iis prae-ficiantur. Itaque statuimus ac mandamus, ut nemo ad munus docendi in schola parochiali in futuro admittatur, nisi qui praevio examine se habilem et idoneum probaverit.

Episcopi igitur intra annum a promulgatione Concilii unum vel plures sacerdotes rerum ad scholas pertinentium peritissimos nominabunt, qui "Dioecesanam Commissionem Examinationis" constituent. Nominabuntur usque ad revocationem, et nominati Episcopo in manus solemniter promittent, se munere suo juxta normam ab Episcopo sibi tradendam et ad finem, ob quem examen instituitur, pro viribus assequendum esse functuros. Hujus commissionis erit omnes magistros ac magistras, sive religiosos pertinentes ad congregationem aliquam dioecesanam, sive saeculares, qui munere docendi in scholis parochialibus in futuro fungi cupiunt, examinare, eisque, si idoneos repererint, testimonium idoneitatis vel diploma praebere, sine quo nulli sacerdoti fas erit magistrum vel magistram ullam (nisi jam ante celebrationem Concilii docuerint) pro schola sua conducere. Quod diploma ad quinque annos ac pro omnibus dioecesibus valebit. Quo tempore elapso, alterum et ultimum examen a magistris requiretur. Iis autem, quos in uno vel altero examine idoneos non repererint, diploma nequaquam dabunt, sed ad examen anni sequentis eos relegabunt.

Hoc examen semel in anno instituetur; pro sodalibus ex congregationibus dioecesanis in domibus et temporibus de quibus examinatores cum superioribus convenerint; pro saecularibus tempore et loco ab examinadoribus designandis. Materiae et quaestiones pro examine in scriptis conficiendo a commissariis conjunctim praeparabuntur et die examinis vel ab uno ex ipsis vel ab alio sacerdote a praeside commissionis deputato, in epistola sigillo praesidis munita et coram examinandis aperienda proponentur, qui sub oculis commissarii vel deputati solutiones et responsa exarabunt. Scripta parte examinis ab examinadoribus cognita et recensita, examen orale quam primum habebitur coram tota commissione. Antequam e loco examinis discedant, examinatores triplicem elenchem conficient eorum qui in examine satisfecerunt, quorum unum pro sodali congregationis dioecesanae tradent ejusdem superiori, aut ipsi candidato si sit saecularis; alterum apud praesidem commissionis retinebunt; tertium autem ad cancellarium dioecesis transmittent.

Since the status and growth of our schools depends greatly upon the fitness of the teachers, the utmost care must be taken that only good and fit teachers be placed over them. Therefore we decree and command that no one be permitted to teach in a parish school in the future unless by a previous examination he has proved himself to be capable and fit.

The bishops, therefore, within a year from the promulgation of the Council shall appoint one or more priests who are most conversant with school affairs to constitute a Diocesan Board of Examination. They will be appointed to serve until relieved by the bishop, and when appointed they will solemnly promise to discharge their duties according to the instructions of the bishop and to the end for which the office was instituted. It shall be the office of this board to examine all teachers, male and female, whether they are religious belonging to any diocesan congregation, or seculars, who wish to teach in the parish schools in the future, and if they find them worthy, to grant them a testimonial of merit or a diploma. Without this no priest may lawfully engage any male or female teacher for his school (unless they have taught before the celebration of this Council). The diploma shall be valid for five years and for all dioceses. After this period a second and final examination shall be required of the teachers. Those who either in the first or in the second examination are not found worthy will receive no diploma but will be required to appear for examination the following year.

The examination shall be held once a year; for members of diocesan congregations at a time and place arranged by the examiners with the superiors; for seculars at a time and place designated by the examiners. The matter and questions for the written examination shall be prepared by the members of the board conjointly and sealed. On the day of the examination, a member of the board or another priest delegated by the chairman of the board shall present the questions, the seal of the chairman's letter having been broken before those about to be examined; the latter shall take the examination in the presence of the member of the board or the deputy of the chairman.

The written examination having been reviewed by all the examiners, the oral examination shall be held as soon as possible before the entire Examination Board. Before they leave the place of the examination, the examiners shall prepare in triplicate a list of those who have satisfactorily passed the examination, one copy for the members of the diocesan community, to be sent to the superior, or to the candidate himself if he be a lay person; a second to be kept by the chairman of the board; and a third to be sent to the Diocesan Chancery.

PATRICK J. McCORMICK.

*(To be continued)*

## THE COMMUNITY NORMAL

The title of this paper may prove misleading to some. It is not in the writer's intention to discuss the entire problem of the professional training of the religious teachers of our Catholic school system. The plan is much more humble. It covers two main points, the legislation of the Third Plenary Council of Baltimore on this subject and the attempt that has gotten under way in the Diocese of Brooklyn to carry this legislation into practical effect.

### THIRD PLENARY COUNCIL OF BALTIMORE

Some thirty-seven and a half years ago the Catholic archbishops and bishops of this country convened in the solemn sessions of a national council. While to all outward appearances this assembling of the American hierarchy was of no unusual nature, yet the wisdom that time has associated with its decrees has led many to champion the opinion that the Holy Spirit presided in a striking manner over its deliberations and really took an active part in the formulation of its legislation.

The educational section of this Plenary Council reads very much like a modern work on the organization of an effective school system. The foundation rock of the entire Catholic system was held to be the teacher. The spread of the Catholic schools through the country and the elevation of them into a high estate of public opinion were rightly judged to be only a question of the care with which the teachers were trained for their duties. The decrees of the Council urged the bishops of the land to offer the fullest and sincerest co-operation to the superiors of the several religious communities to the end that existing community normal schools might advance in perfection and that, where such were lacking, an early hour might be selected for their introduction. The Prelates of the American Church presented to the normal schools a curriculum that asked for instruction in general pedagogy or child study, methods and school management. The other branches that nowadays fit in with such work were of right left to future development. It was expressly stated



that time and serious attention should be given this work.

The desire to prepare thoroughly for the "sacred and sublime task of teaching the young" every teacher in every Catholic classroom led the bishops to shower praise and express cordial support to such priests, diocesan and religious, as had opened normal schools for the training of the lay teachers. With this phase of the legislation this paper is not to concern itself. It is content to confine its remarks to the decrees that affect the religious teacher, leaving for other times and for other pens to discuss at length the place which the Catholic lay teacher should hold in our modern Catholic schools.

#### CERTIFICATION OF TEACHERS

While each community was looked to by the Fathers of this national gathering to care for this professional training of its own religious teachers, the direction of the movement and the real control was placed by law in the hands of the bishop of each diocese. It was only conforming to the genius of the Church to make such a regulation. The Council laid upon the Ordinaries the duty of appointing a Diocesan Examination Board to examine the diocesan religious teachers. Latitude was allowed the bishops as to the number of priests to form the personnel of this board. The discretion permitted the Ordinary to limit the board to a single member. It is within the law, then, for the superintendent under episcopal appointment to perform the task of certifying the teachers of the Catholic schools.

The Diocesan Examination Board is empowered by this Church law to issue teachers' certificates to the candidates that qualify for them. It is sometimes the experience of the higher officials of our school system that some Catholics distrust the ability of the Church to institute an effective organization for this big work of rating teacher candidates. To the writer nothing appears more simple of accomplishment. The board members must know their duties, have the outlook upon state and city requirements that the position of a modern teacher requires, and possess the quiet courage necessary to refuse certification to the undeserving despite all protests. It is as much for the good of our system that high teacher stand-

ards be required under Church certification as under certification by the state, leaving behind at all times such subjects as *fad* instead of reason may have placed in the curriculum of the normal schools.

The first certificate allowed a teacher is to be of worth for five years from the date of issuance. It is to be granted only after a thorough examination, both written and oral. This displays the wish of the bishops that the certificate should represent tested scholarship and should follow only on the exhibition of real teaching merit. To make the matter more serious in both public opinion inside Church circles and public opinion beyond the "household of the faith," a triple record is under the law to be kept. One copy of the candidate's standing is to be filed with the bishop in his chancellor's office, the second to be sent to the superior of the religious community to which the candidate belongs, and the third is to be entered on the official files of the Diocesan Examination Board itself. Of a certainty there is detail enough to this phase of the legislation to convince friend and foe that the Church in America was determined in the days of this Council to have the teachers really prepared and competently tested after the days of preparation.

At the close of five years this early certificate is to lose its worth. The board is to cite the holder before it and subject him to another test. In this rating the teaching experience of the candidate is to hold a prominent place. No inefficient teacher can successfully pass the type of examination that was in the Council's mind before the final and life certificate is to be issued. Not only would such a license represent present day teaching scholarship but it would have back of it the sanction not of the diocese merely but of the entire Church in the States. A life certificate issued by the Ordinary of one place is to be accorded acceptance in every diocese in the land.

In this sketchy style the main provisions of the Third Plenary Council of Baltimore on the normal school training of our religious Catholic school teachers have been presented to the reader. To those priests and religious superiors who occupy high places in the organization of the American Catholic school system these enactments bear a familiar memory. But

to others it will bring further enlightenment to learn that present-day conditions do not call for any great adjustment of these decrees in order to be reduced to practice in our own generation. Some general statements have to be worked out in more definite form, but in the main the Council's normal school enactments have set a standard of teacher training which reflects credit on the high interest that the Catholic Church takes in her American schools.

#### PRACTICAL RESULTS

The religious communities followed in their usual good-will the direction of the Baltimore Council. The superiors agreed with the Ordinaries that the progressive state of American education demanded in both public and private school systems the highest possible training of a professional nature for the teachers. Quietly, almost away from even Catholic praise and notice, the various teaching communities made provision for the training of their novices, in fact for the training of all the subjects that had not run their years of life too far. There has never been a time when this effort on the part of our Catholic orders to develop the teaching talent of their brothers and nuns has not been serious and confessedly honest. It is too bad, we think at times, that the great virtue of humility has been so misunderstood as to hold aloof from the attention of the Catholic laity the enormous amount of unselfish devotion that our consecrated virgins have given to our Catholic schools. The best talent of the American Catholic homes have entered our American convents and dedicated themselves heart and soul to the imparting of Catholic and American education to the young.

Throughout the years that preceded the Baltimore Council there had been a professional training of young religious by the indirect, but no less effective, means of contact with trained teachers. This pressure of "atmosphere" is a most glorious environment in which to master the art of instructing the young. The new candidates in the religious garb entered the classroom with "fear and trembling," but they brought their little worries to older men and women who had been through rounds of years in the duties of Catholic teaching. From these

older and interested persons much valuable inspiration and direction were gathered. In this way a healthy tradition of successful teaching methods and discipline has been handed down from one generation of religious to another. It is the old Catholic that has stopped to appreciate the value coming to young teachers through this close contact for the hours of every day and throughout many school years with experienced men and women whose graduates have in the success of life demonstrated the efficiency of their teaching ability.

The Council of Baltimore brought about a more direct method of teacher training. To the method of constantly seeking advice and direction from willing and tried teachers of experience was added the formal studying of the best works on pedagogy. The novitiates kept some of the Order's best men and women within their walls in order to have them instruct in the formal branches of educational art the young aspirants for the Catholic classroom. They applied themselves with the warmest zeal to the lessons given them and developed into well-informed teachers with good methods of both teaching and managing a class of growing children. But the Council of Baltimore held out the bishops' control of the movement as the most important element. We shall now pass over to the Brooklyn experiment to see how possibly a fuller following of the decrees of 1884 has been realized.

#### THE DIOCESAN PLAN

The whole-hearted manner in which the communities have applied themselves to the matter of preparing their subjects for effective classroom work has led a few superintendents of schools to consider the experiment of systematizing the whole work under episcopal control. It would make for a wider consultation among the communities themselves and for the introduction of the spirit of friendly rivalry. Moreover the placing of the training of the novices of all the diocesan communities in the hands of the superintendent gives permanence to the movement and lifts it away from the possible neglect of a superior, here or there. With the assistance of a diocesan newspaper publicity can be given the work of the Diocesan Normal School, and through its medium vocations may be

stirred up among the daughters and sons in some of our best Catholic homes.

What follows is to bear a local character. It reflects the experience of the writer during the past sixteen months. Its greatest claim on the attention of our readers may be its contact with real life. If the next paragraphs do no more than to cast on all sides information about the earnestness with which priests and religious regard systematic professional training of our Catholic school teachers, they will have been written with pleasing good results. It may be that other men will come forth with a description of the work along this line that is being attempted during their administration. In this way healthy thinking will be aroused in quarters where it can do most good for our schools.

#### LOCATION OF THE NORMAL SCHOOL BRANCHES

The Diocesan Normal School which has been instituted under the warm approval and urging of the Right Reverend Bishop of Brooklyn has five distinct branches. One branch is located in each of the five motherhouses established within the diocese. Of these one is for Reverend Brothers and the other four for the Sisters. It should be carefully borne in mind that each branch does not constitute a normal school in itself but is only one section of a large Diocesan Normal School. It should also be noted by the reader that the system of Diocesan teacher training embraces all the communities with headquarters in the Brooklyn Diocese. No effort has been made as yet under diocesan auspices to enter into the field of the orders with motherhouses outside the diocese.

In a transitional period adjustments are necessary. The personnel of the Diocesan Normal School is limited to the younger Brothers and Sisters, although auditors of older age are welcomed. The effort is to keep the class register low and to deal particularly with those religious who have not yet entered into school teaching activities. Records are diligently kept and 90 per cent of the lectures must be attended in any subject before a candidate is permitted to enter the term examinations. Conditions demand that the hours for school work vary according to the convenience of the various

communities. In some cases all sessions are held in the morning, in others after the regular school day. This arrangement, while loose, is the only practical one in the light of the circumstances. Seven and a half hours a week are set aside for normal school work while the year, beginning in September and closing in May, calls for thirty school weeks. The course is constructed for two years' work, including within this period pupil teaching in schools where very efficient principals are in charge. This trial teaching is preceded by observation tours made at least once a term. This field side of the training is under the control of the community supervisor, who reports her findings to the superintendent.

#### THE PROFESSORS

The curiosity of the professional teacher who might scan these lines may have outrun our story. The wonder may exist how a superintendent is able to collect a competent faculty for this scattered work of holding normal school exercises in the diocesan motherhouses. The professors are recruited from the communities themselves in part and also from the diocesan priests. Some of the professors teach in two or more branches. The opportunity is keenly gripped to testify publicly how eager priests doing ordinary parish work but possessed of a taste for higher studies are to aid this noble movement. Two of the branches are situated outside the city and to reach them takes over an hour on train. Such trips are made every week from September to May. The priests who thus shoulder some of the work are students who bear college degrees, and some of them university degrees. They have been trained in the subjects they teach. A few are engaged in the Cathedral College staff. The present arrangement of the teaching corps has proven most congenial and efficient, although thought is being given to a plan to organize a staff of community teachers whose occupancy of the office would be more permanent. It is to be questioned whether this plan, ideal and future-looking though it is, is better than the one in actual operation.

#### COURSE OF STUDY

The most ill-informed student of professional teacher training must be aware how difficult it is today to find in the book

market textbooks of a suitable caliber for a Catholic normal school. The average book of this sort breathes the spirit of Darwinism and is entirely lacking in that sound outlook on life for which Christ stands sponsor in the pages of the New Testament. Yet, since the presence of a textbook in the hands of the students furnishes every course with solidity and since the professor's notes can remove much of the evil of the printed volume, it was deemed advisable after wide consultation, in and out of the diocese, to make a selection of such books as show themselves least likely to harm the reader by the underlying philosophy of their pages. In addition most of the professors weekly give out to their classes mimeographed outlines of their notes which form the backbone of the course. This arrangement is enriched in its efforts at placing the subjects forth in a Christian light by a weekly report of original research work which every student is held to bring in once in the course of each term. In these reports the Catholic Encyclopedia is made frequent use of, and in this manner the students learn for themselves the real interest that the Catholics in our day, as in the centuries buried in the past, have ever had in sound education.

In this setting of Catholic philosophy the usual normal school studies are pursued. The subjects number eleven, a special course in sewing being given to the nuns and to all the history of education, educational psychology, general methods, special methods, school management, educational law, music and drawing. In addition academic English is taught in every class in order to keep the instructional language of our American Catholic schools the tongue of the people. Religion is not overlooked. It embraces the catechism textbook used in the grades, an outline of Bible history, and a general summary of Church history. It aims not merely at content but also at the most approved methods for imparting this most vital subject to the Catholic young. Religion is featured as the most important course in the normal school curriculum.

This course of study is copied, in the main, after the work planned by the New York State Department of Education for the certificate known as the state life certificate. It also reflects the standard obtaining in the normal or training schools

of the city. Of course, as time flows on, additions may become necessary. The aim will ever be cherished to have the Diocesan Normal School of Brooklyn rank in its standards with the best in the land. It is due to our Catholic people not merely to open schools but to staff them with the same high grade of teachers as are grouped in the public schools of a city like New York.

#### TERM EXAMINATIONS

While educators may dispute among themselves as to the worth of examinations, and while some may be minded to put them aside for the mental tests now rising into popularity, it will be advisable for years to come to motivate school work of every nature by holding periodic tests. The official examinations occur twice a year, one in December and the other in May. They are held in the branches themselves on the same day for the same subject, although conditions holding true at present require a leeway to be allowed for the selection of the exact hour at which the various tests are to begin. The questions are formulated by the superintendent after each professor has forwarded to him at least ten questions in the matter covered in the course of the term. The students are given an individual copy of each examination. The professors supervise the room while the examination is in progress. At no time is the examination room left without proper supervision of this character. To keep the standard of honesty above reproach from friend or foe the students are instructed to sign an attestation of honesty at the end of each test. Without this attestation no answer papers will receive any attention. Further, every person connected in any wise with the making of the questions, the supervision of the examination room or the rating of the answer papers is required to sign a professor's attestation of honesty. At the close of the examination week the deputy in charge of each branch returns this last-named attestation form to the office of the superintendent for filing.

The rating of the answer papers is the labor set aside for the various professors, each handling his own subject. A month is allowed for the work. Then the papers are returned to the respective branches for one year's retention, subject



to the inspection of the superintendent, and the ratings are sent to the superintendent. Within a short time a full report is composed of the ratings of the candidates. A copy is forwarded to the bishop and his two vicars general, another copy is sent to the branch deputy, a third to the professors, and the official copy is filed away in the superintendent's office. Here a card system is in operation, giving the name of each candidate, the date and rating of each examination and such other information as may be of service in deciding on the question of issuing a teacher's license.

#### THE FUTURE

This is as far as the Brooklyn Diocesan Normal School has been put into operation. Its main aim is to systematize, under the bishop's control, the teacher training work of the diocesan communities. It will begin in June, 1923, to issue diocesan teacher licenses after the manner of the decrees of the Council of Baltimore. In the course of the present summer the foundation will be laid for this consummation by organizing a tentative course of study which will embrace high school work for such candidates as have finished the normal school work but have not as yet completed the full academic or high school course. Other points of view await the experience of other years. The plan has been begun, and it is the intention to push it conservatively ahead. It has the saving foundation of hope for itself since it has been evolved in deference to Church authority and cannot but tread a future of success since it has its inspiration in profound respect for the "pulse of the Church," the "sensus Ecclesiae."

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## COMMUNITY ROOM DISCUSSION

The strength and beauty of the principles of psychology as applied to education can perhaps be seen to no better advantage than in their wonderful and practical workings in the liturgy of the Catholic Church. Here we have a veritable storehouse of pedagogical worth. The observant teacher can study, in this source book, not only the principles themselves but find in the beauty of their functioning a model for her own needs in the classroom. Men like Mosso, Binet, Henri, Donaldson and James, whose names are almost synonymous with the dynamic as applied to education, realized this truth and often illustrated their teachings with pertinent points drawn therefrom. Since the static influences of the last four centuries began to work slowly their disintegrating effects, there has been nothing that has withstood in organized strength and youthful vigor as has the liturgy of the Catholic Church.

Let us take but one of the many principles so skillfully employed as an illustration of this salient truth. It will likewise serve as the basis of our more practical and present endeavor. Nowhere can the psychological principle of expression be better studied than in its workings in the organic life of the Church. From the days when Our First Great Teacher, Christ Himself, walked and taught amongst us, has this principle been employed as one of the chief pedagogical factors in the *Ecclesia Docens* and *Ecclesia Discens*. "By their fruits shall you know them" was a norm daily used by the Son of Man, as proof of His mission. When accused by those who differed with Him, He calmly retorted by rehearsing for them a few of the many activities He had performed among them. When asked by the disciples of John for a testimonial of the truth of His mission, He replied: "Go tell John what you have seen and heard; the blind see, the lame walk, the leper is cleansed and the poor have the gospel preached to them." From the beginning of His public life, this Heavenly Teacher of men never failed to utilize the principle of expression as a factor in teaching. The readers of this article need

not be reminded of the supreme example of its effectiveness in the sorrowful scenes that led finally to Calvary.

The Apostles likewise used this principle in carrying out the mission of teaching which had been intrusted to them. The Acts of the Apostles is indeed what its title in Greek implies—a history of how the Apostles, by deed and example, carried out the command of their Master and Teacher. The life of each was a living illustration of this principle's effectiveness and value. They taught more by example than by precept. If the Epistles of each are carefully analyzed, this fact will be seen to stand out more prominently than any other. Constantly do they appeal to the deed performed, to the act accomplished as the model to be followed, as the example of the truth to be proclaimed. Is it, then, a cause of wonder that St. James declares "that faith without good works is dead"? Was he not in this but echoing the teachings of his Divine Pedagogue?

Following the Church in her liturgical development from that far day to this, we are but tracing the continuity of a like practice. She not only professed a belief in the principle "we learn by doing," but she has unceasingly striven to realize it in daily observances. She admits that the prayer of the heart is more excellent but is continuously preaching the prayer of the lips; for she knows that interior growth depends to no little extent on exterior practice. She therefore never fails to use the principle of expression in preparing us for the great truths symbolized in her Feasts. Her great central doctrines thus become a real part of the mental content of the least of her faithful children and a substantial basis of their subsequent conduct. By this means does she develop habits so naturally that the shock is great, indeed, to those within and without, when one of her children ceases to pray and worship at the altar of his fathers.

This principle of expression so effectively carried out by the Church Taught and so scientifically applied by the Teaching Church has become of late an object of intensive study on the part of the psychologist and educator. Much of value has come from the investigations of these men, who have at heart the welfare of teaching and its bearings on social life and

conduct. In almost every phase of the educative process have they demonstrated its worth in the elimination of the deadening results of the static which, until within the last few years, was so prevalent in the work of the schools. The excellent consequences, already produced, warrant further and more intensive study of this indispensable factor.

In the art of study, the little that has so far been accomplished serves but to show the vast amount still left undone. The bookish tendencies are still strong in their hold on our teachers in this particular field. To attain the desired result in this phase of school work we must be satisfied with the results achieved by the slow process of training anew a corps of teachers as artists in the science of study. To do for the children of today, in their school life, what the Church has done for her members in their religious life cannot be accomplished otherwise than gradually. It was not a simple task for the Benedictines to train the untutored peoples of Central Europe by their "Laborare est orare" and in like manner will the problem of educating the immature boys and girls of school-going days, in the art of study, be complex and intricate. For the success of this latter work we are depending on the teachers in service and in a special manner on those now in training. Both of these groups must be made to realize that, like the Apostles of old, if they are to cope with and master the work before them, they are obliged to teach more by example than by bookish information. The first requisite in this, the noble work of the teacher, is that he must know how to do what he expects to teach to another, viz., how to study. To show, by his deeds, the manner or method to be followed in the art of acquiring knowledge by expression as much if not more so than by impression. This is the phase of the problem, of the art of study, which teachers need to acquire if they hope to aid in developing mental power in their students. It is this aspect of the art of study, in our opinion, that has been sorely neglected in the past. Too many teachers have felt that when normal school days were over their work as students was likewise at an end. This is a fallacy that spells dry rot and stagnation. As Colgrove once put it: "A teacher's growth ought never to cease. He ought not 'to die

at the top.' His face should always be toward the sun, for he is the soul of our educational system. He is the pupils' model, instructor, leader, guide and friend." Teachers in service need, then, to realize that if they are to continue to be helpful to others they must strive toward a continuous self-improvement as teachers.

The question that naturally arises at this point in the mind of a teacher desirous of self-improvement is: What is the most effective way for me as a teacher to improve my work by improving myself? There are many suggestions that offer themselves but none, in our opinion, so productive of worthy results as the concrete application of the principle of expression in the art of discussion. What is this art of discussion and how will it help a teacher in his daily work? In our attempt to answer this dual question we trust that we will be able to offer a few practical suggestions to the teachers of our own schools for their personal improvement.

To discuss a problem is not merely to debate it or to have someone lecture about it. A discussion differs from the debate and the lecture in its purpose, method and effects. In a lecture, for example, all save one are passive. The mind of the speaker alone is active in the full sense of the term. The rest of the group, if alert at all, are active only to the extent of absorbing the views of him who lectures. Any point with which a listener, due to his experiences, might not agree, must be left suspended in a sort of a colloid state until the end of the lecture, the effect in these cases being that too often the lecturer has time to bias his hearers or divert their attention, thus leaving the point of difference, the real germ of progress, isolated if not banished. There is, it is evident, in the lecture system, the least of the principle of expression as a factor in study.

The debate incorporates a little more of the principle of expression than does the lecture, yet for a purpose that makes the debate equally different from the discussion. The aim of the debaters is not primarily to get at the truth of a situation but rather to convince the judges of their ability to uphold one side of a question. They are indifferent to the truth or falsity of the views presented. Victory, not truth, is the end

that is sought in a debate. We are all aware that frequently the most untenable of positions, due to the manner of expression and the earnestness of its supporters, wins the day. The effects, psychically considered, are in these cases often injurious to the participants.

What, then, is a discussion? It is a calm, cool presentation of a truth or problem, in all its aspects, angles and possibilities. The aim is to arrive at a conclusion as impartial as possible. Each participant feels that he is expected to offer, from his experiences, that which will aid in giving to all taking part the many possible sides or aspects of the topic under discussion. Truth, not victory, is the end sought for in a well-conducted discussion. The effects which follow are as salutary as they are needed, especially by the teacher, who is daily obliged to face and solve situations of prime importance and far-reaching consequences. To take part in a discussion trains one's powers of observation, judgment and expression. Clarity of thought and the opening up of new vistas of thought are not the least of the results of a discussion. As the ideas are being presented, their wider relations are naturally being called into the focus of consciousness, thus raising the plane of thinking to a higher level. Simultaneously with the above one's power of control is likewise strengthened by exercise. These valuable results are made possible because, in a discussion, the mental content and experience of each member is made functional. All are "learning by doing." Each time the power of expression is exercised a twofold result is effected. The participant is a contributor of the ideas he now controls, and in so doing he becomes the recipient of the second effect, namely, an added strength in power and a richer fund of knowledge. This second result can be explained by the fact that, when we talk or express ourselves in any way, the expression is accompanied by a new supply of kinesthetic sensations, in consequence of which a richer thought content results. As Bolton puts it, "it is the back-stroke" that makes expression the real educator. Each of us has felt it, if only vaguely, when, a few seconds after we have finished writing an examination paper, the ideas there set down seem to grow mentally clearer and more distinct. At times this psychical state was so strong in

its effects that we ventured the request to be permitted to modify the answers already submitted.

Before turning to the second part of the question—viz., how will discussion aid the teacher in service?—it will be well to digress a bit and suggest how a group of Catholic teaching sisters have already the necessary prerequisites for the formation of a good discussion club. Far more easily can they carry on this process of self-improvement than can the teachers in our state school systems. In each convent the Sisters have their community-room, an ideal place for a good discussion. There, too, the group is present, freed from the distracting cares of an individual or social nature, such as prevent the teachers of another system from forming, or, if formed, from continuing their gatherings for this laudable purpose.

With the group formed and the ideal place located, the next step is to find a good topic. This is the point that presents the least difficulty. Every day in the classroom, problems, fresh from the growing fields of knowledge, arise. Topics, the vital importance of which will be admitted by every teacher, are constantly rising up and pressing for solution. That any and all of these will afford subjects of interest to teachers goes without saying. It is not, then, for want of topics that this valuable form of self-improvement is not taken advantage of to the extent that is needed and desired. A very practical way to decide the topic is to have the Superior request each teacher to answer, in writing the question: "What topic shall we take up?"

Nor is interest lacking in the religious, who has willingly vowed to devote his life to the task of leading the "little ones of Christ" to the truths of faith and nature. Each teacher has a deep and abiding interest in his work and the daily duties of his companions in religion are, we feel, equally objects of his care and sympathy. From this it follows that all members of our teaching committees, being more or less prepared to offer something by way of suggestion on most problems of school work are eligible members of a discussion club. To think otherwise would in our opinion be an insult to perhaps the most unselfish group of people in our country. All are not specialists, nor need they be, in order to be active members

of a good discussion group. To be able and willing to contribute something on one phase or other of the topic under discussion is the first requisite for membership. In such a group there is no place for the inactive, the indifferent and the ungenerous.

Another factor insuring success in the carrying on of a good discussion is already provided for in group that makes up the members of the community-room. Such a group is made up of varying abilities, training and experiences. The divergence of type in such a group is almost ideal. This element, coupled with the willingness mentioned above, will bring about the real end of a discussion—namely, fecundity of thought and increased power of adjustment. An objection that might be made on this point may be anticipated here. It may be argued that a group composed only of teachers lacks sufficient variety to assure good results. They are all engaged in a like work, their experiences are almost identical, and their opinions in things pedagogical are of the lock-step type. He who is satisfied with surface information might hold this opinion, but we leave it to the teaching corps of any parochial school to judge of the conformity of this objection to the actual state of affairs. To say that the teachers of the "baby room" and lower grades are dealing with pupils and problems similar to those perplexing the teachers in whose charge the upper grades have been placed is to profess an ignorance of psychology that is as appalling as it is discouraging. Perhaps nowhere when measured from this angle, will you find a more ideal group than one composed of grade teachers.

The actual work of the discussion should be qualified by the characteristics of informality and agreeableness. The topic is to be handled in an unstrained manner. Nothing of the stiff formalism that chills progress ought ever be permitted. On the other hand, ridicule, flippant or harsh remarks are as much out of place here as in any gathering of cultured men or women. Self-control is to be the dominant note at all times if fruitful results are to be realized. All participants are to be frank, candid, forbearing and respectful of one another's views. To be ruled by one's feelings is to rule oneself out of the group. By the judicious admixture of these qualities,



the topic will tend to be sustained in a natural manner, at all times serious enough yet always in a solvent of the agreeable.

The topic should be announced by the leader at the beginning of the sessions in order that each member may utilize it as his guide in his readings and reflections. If this is done, each teacher will be properly directed in his work of preparation. Careless thinking will thus be reduced to a minimum, and irritating digressions during the meetings will be rendered remote. Moreover, the assigning of the topic at the very beginning will help in no small way to train each member to be more careful in his reading. In fact, it will give him a practical and definite purpose, the lack of which makes too much of our reading useless if not detrimental. The habit of sustained thought is also provided for if this suggestion is followed.

The leader ought to open the meetings always in an informal manner and do his utmost to keep up that beneficial tone throughout the entire session. The chief speaker should not be the leader since it is his duty to follow carefully all the speakers and note the various aspects, weaknesses and suggestions presented. The leader, on the other hand, is simply to see to it that the topic is not lost sight of during the discussion and therefore must be skillful in preventing even most interesting side issues from displacing it. He must be at all times alert and tactful. We advocate the presence of a leader because we know from experience that many an excellent opportunity has been lost and time wasted when a group attempted to hold a discussion with no recognized leader. The need of the leader for this type of gathering is indeed most imperative.

That the good results may be preserved in a permanent manner it is also necessary that one member be chosen to act as secretary. The notes taken during a discussion can later be worked up and filled out into a finished form. They will be of untold value to each member, and in fact to the community as a whole. They ought to be neatly bound and indexed. This will render them a valuable addition to the working library of the teachers and of no small value to those who will

one day take up the work when the present laborers grow old in service and retire from active duty. By this procedure the work of the discussion club will become twofold in value; it will be an aid to those taking part and will also be a means of enriching the library for the benefit of those to whom the future looks for service. Each member can in turn perform this duty, and thus will the labor be shared with mutual advantage to all. If each member, while acting as secretary, performs the task with care and zeal, the records will be a worthy contribution to educational literature of the most practical sort. After a few years there will be gathered together a fund of information, the value of which will be great indeed. Many a future teacher will remember with gratitude the service you have accomplished in this work. There he will find pooled and treasured the ingenious devices that well so abundantly out of the initiative and daily experiences of our resourceful teachers.

In the earlier meetings the topic should be viewed in a wide way. The more general likeness and differences, the admissible inferences and possibilities should be discussed at first. As the work proceeds and each member gets closer to the core of the problem, the related topics should gradually be introduced as causes or effects. Each member will thus be led to see beneath the surface the larger principles at stake, with the result that the mental horizon of each will be widened. By this procedure the topic before the group will continuously hold the focus of consciousness and is not likely to be shunted off and sidetracked. The improvement of the powers of memory and reasoning will be thus realized in a most scientific manner.

The active participation of all is, as has already been stated, a *sine qua non* for the success of the process. Especially is this true in the earlier part of the operation. Although it may seem a bit contrary to what was suggested in regard to the avoidance of formalism, the order of speakers ought to be as follows: Those least prepared on the point should speak first and so on in turn until the one whose position, training and relation to the subject under discussion makes him best prepared, is reached; he should speak last. If this is adhered

to, the subject will in each case determine the order of speakers. Only in this way can we hope to build up that needed self-confidence and control of mental content, the first fruits of the principle of expression. It is a wonderful help to the young teacher, who feels his experience so limited and his lack of poise so keenly. Although not always necessary, this order of speakers offers those of the group who are inclined to be dictatorial a wonderful opportunity for keeping silence until those less prepared have had their turn. This exercise in humility is most beneficial to a teacher, the leader of others.

The skillful gathering together of the various points must be the last phase of the work of discussion. The final meeting may be a general résumé, a sort of a lecture, by the specialist on the topic. Here will be an excellent opportunity for having the pastor of the school lend his advice and assistance. It would be an ideal situation if he could be present at all or most of the meetings, but this is not always possible. His cooperation will redound in a manifold way for the general good. It will likewise be a benefit to him. It will bring him into the heart of the educative process as it ceaselessly operates in the classroom and sends out its leavening effects into parochial life, the upbuilding of which is, after all, the highest of the earthly ambitions of our teachers in service.

L. L. McVay

## BOYS' AND GIRLS' CLUBS

The last two decades have given us a fairly voluminous literature on boys' gangs.<sup>1</sup> As the term is used, the gang is peculiar to the world of the boy. Girls do not band themselves together into gangs. They do, however, band themselves together into spontaneous societies, perhaps quite as much as boys do, although there are obvious differences between boys' spontaneous groups on the one hand and girls' on the other.

While written nearly twenty-five years ago, Sheldon's study<sup>2</sup> of spontaneous organizations among American children of both sexes still remains probably our best account of these free groupings. He gathered his data from compositions written by children in five cities: Manchester, New Hampshire; Chicopee and Springfield, Massachusetts; Stockton and Santa Rosa, California. The children were asked to write without assistance from teachers on clubs which they themselves had organized without adult coaching or stimulation.

Of 2,284 papers from children between the ages of eight and seventeen, 1,145 were from girls and 1,139 from boys. Of these about one-fourth only, 294 girls and 292 boys, had never belonged to clubs or societies although a great majority expressed a willingness to do so if opportunities presented themselves. The "ganging" tendency would seem to be about equally strong among girls as among boys, if these data be typical. The data at least intimates that there is not so much difference in degree as is often assumed.

Naturally the aims and activities of the respective spontaneous organizations differed considerably. The girls reported about three times as many societies having secret features as did the boys. Social clubs, the chief object of which was often to create an excuse for holding parties, picnics

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<sup>1</sup>There is a good bibliography of the gang in R. T. Veal's "Classified Bibliography of Boy Life and Organized Work with Boys," Association Press, N. Y., 1919, pp. 47-48. One of our best firsthand studies of the gang is J. Adams Puffer's "The Boy and His Gang," Houghton Mifflin, Boston, 1912.

<sup>2</sup>H. D. Sheldon, "The Institutional Activities of American Children," in *Amer. Jour. of Psychology*, ix, July, 1898, pp. 425-48, with bibliography.

and the like, were four times as numerous among girls as among boys. Industrial clubs for sewing, giving shows, collecting, and playing store were three times as common among girls as among boys, and philanthropic, literary, artistic and musical clubs about twice as common.

On the other hand, among the boys, clubs of a predatory type—bands of robbers, clubs for fishing and hunting, play armies, organized fighting bands between separate districts, schools, or city sections, etc.—were more than four times as numerous as among girls, while athletic clubs were nearly seven times as numerous among the boys.

The most popular and common spontaneous organizations among the girls were the industrial and social ones, among the boys the predatory and athletic ones.

The broad fact stands out that both boys and girls in America form spontaneous societies normally and in large numbers. How far this is an outgrowth of inherited instincts and how far the result of social inheritance is not easy to decide. Seemingly the tendency is stronger in America than in some other countries. Puffer, too, from his study of sixty-six American gangs, concluded that Irish boys are especially "gangy," American and French boys second, while among Jewish boys gangs are conspicuous for their absence.<sup>3</sup>

It is obvious from the brief data given above, as well from many other sources of information, that the ganging tendencies among children of early adolescence may lead easily into highly constructive and helpful or into highly destructive and harmful channels. The organized fighting bands may and often do become the terror of the neighborhood, and develop into pilfering and burglarizing gangs that make splendid grist for the juvenile-court mill. On the other hand, if "sublimated" into loyal and hard-playing athletic teams, these bands become very real educative forces in their members' lives.

Again, perhaps no agency, apart from the home, has such tremendous force as has the gang in stimulating and molding the social impulses of the boy and girl, in inculcating vitally such qualities as loyalty, responsibility, fair play, teamwork, and devotion to a cause—qualities that are at the basis of good

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<sup>3</sup>Puffer, l.c., pp. 27-28.

citizenship and that are the natural foundations on which are built the very spirit and work of the Kingdom of God.

The task that confronts the educator is to capitalize and utilize the ganging impulses in such a manner that the hurtful and anti-social and criminal outlets may be dammed up while at the same time the overflow into helpful, social, and up-building channels may be facilitated.

As an attempt towards the accomplishment of this task there has arisen within the last two or three decades a whole coterie of clubs and organizations for boys and girls. Among adolescent boys we have such organizations as the Boys' Brigades and cadet corps, the Boy Scouts, the Woodcraft League for Boys, and many similar clubs. Among adolescent girls there are at present such larger organizations as the Girl Scouts, the Campfire Girls, the Girls' Reserve of the Y. W., and the Woodcraft League for Girls, besides many local societies.

The cadet corps and the earlier brigades emphasized military drill, but the recent boys' brigades have a broader program. In the following paragraphs we shall confine ourselves to a short description of the organization and program of two typical groups of boys' and girls' clubs, namely, the Boy Scouts and the Girl Scouts. This is a description, not a plea. The reader must form his own judgment of how far these more or less typical programs meet the educational and recreational needs of our American boys and girls, and of how far they fit into varying religious environments.

There are about 400,000 Boy Scouts in the United States at present. These are organized into groups consisting of at least one and not more than four patrols of eight boys each. An adult scoutmaster is leader of the group of patrols, or, as it is called, the troop, while a boy leader is chosen for each patrol. Only boys who have passed their twelfth birthday are eligible for membership. The great bulk of the boy scout membership range in age from twelve to sixteen. After the latter age scouting does not hold many boys.

The patrol is thus a sort of sublimated gang, a small group with its boy leader. Between thirteen and fourteen the spontaneous gang spirit is at its peak, while the peak in scouting

is between fourteen and fifteen. The patrol too, like the gang, is small in numbers. The scoutmaster's task is primarily what the play leader's task is on the playground, that of capitalizing the spontaneous interests of the boy.

The scout spirit has its heart in the scout oath and laws. The oath, or, to be more precise, the promise, runs as follows:

On my honor I will do my best—to do my duty to God and my country and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake and morally straight.

The law is made up of twelve sections:

A Scout is trustworthy; a Scout is loyal; a Scout is helpful; a Scout is friendly; a Scout is courteous; a Scout is kind; a Scout is obedient; a Scout is cheerful; a Scout is thrifty; a Scout is brave; a Scout is clean; a Scout is reverent.

Each of these twelve laws is given a short explanation. The last two, for instance, are explained as follows: "A Scout is clean. He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd. A Scout is reverent. He is reverent towards God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion."

Another feature that is characteristic is the emphatic insistence on the agreement that every Scout makes when first entering the organization, namely, the agreement "To do a good turn daily." "The chief and final test of the Scout," reads the Handbook for Boys, "is the doing of a good turn to somebody every day, quietly and without boasting." It may be a trivial act of courtesy, or some little kindness to the sick or suffering, or it may be a larger and more formal act of service, but it must involve personal sacrifice and it must be something "extra," not merely an everyday obligation such as doing chores or studying lessons.

The program of Scout activities is a varied one, revolving primarily around leisure-time activities of a physical kind. Most of these activities, however, while giving physical education, have their intellectual and moral features or phases. All of them are closely related to and built upon the boy's native interests. The requirements for enrolment in the

three classes of Scouts give a fair idea of the nature of these activities.

The simplest or Tenderfoot class requires for enrolment that the boy shall know the Scout oath, laws, motto, sign, salute, and significance of badge. He must also know the composition and history of the national flag and the customary forms of respect due to it, and must be able to tie a number of kinds of knots.

The Second Class Scout must in addition be familiar with elementary first aid and bandaging, elementary signaling by semaphore or Morse code, and must be able to track a half a mile in twenty-five minutes, to go a mile in twelve minutes at a running and walking pace, to use properly knife or hatchet, to build a fire in the open without using more than two matches, to cook a quarter of a pound of meat and two potatoes in the open without cooking utensils, to earn and deposit at least one dollar in a public bank, and to know the sixteen points of the compass.

The First Class Scout must, moreover, be able to swim 50 yards; to earn and deposit two dollars; to signal messages at a given rate of speed; to be well up on advanced first aid and accident prevention; to be a fairly well-equipped open-air cook; to read and draw field-made maps correctly; to make a round trip alone on foot or by rowboat to a point 7 miles away and to write a satisfactory account of the trip and the things observed; to use properly an axe for felling or trimming timber, or produce an article of carpentry, cabinetmaking, or metal work made by himself; to judge distance, size, number, height, and weight within 25 per cent; to describe fully from observation ten species of trees or plants, six species of wild birds, six species of native wild animals; and to find the North Star and name and describe at least three constellations of stars. In addition he must have enlisted and trained a boy in the requirements of a tenderfoot, and must have furnished satisfactory evidence that he has put into practice in his daily life the principles of the Scout Oath and Law.

So far as ages of members, oath, laws, organization into patrols and troops under juvenile and adult leaders, division into three classes, and the "Good Turn Daily" principle are



concerned, the Girl Scouts closely resemble the Boy Scouts. But the respective programs of activities differ widely, as would be expected.

The Girl Scout activities center around home, health, and citizenship. An elementary knowledge of and practical skill in cooking, housekeeping, first aid, and personal hygiene are required for any girl passing beyond the tenderfoot stage, while more than one-fourth of the special proficiency badges given are "in subjects directly related to services of woman in the home, as mother, nurse, or homekeeper."

Some idea of the elaborate program may be gathered from the amount of space devoted in the handbook, "Scouting for Girls," to the various activities. These sections run as follows: The flag, 17 pages; drill, 13 pages; signalling, 8; home-making, 51; child care, 7; first aid, 53; home nursing, 37; public health and sanitation, 3; personal health, 16; setting-up exercises, 7; woodcraft, 33; camping, 60; nature study, 83; measurements, map-making, and knots, 33.

A good many activities, such as nature study and first aid, are of common interest to boys and girls. The leaders in the Girl Scout movement are, however, stressing more and more those activities that are nearer to the interests and avocations of the girl and woman, particularly those of a domestic nature and that have to do with home-making in its wider and fuller sense.

While the khaki uniform of the Girl Scout has been criticised as suggesting the military and masculine, on the other hand khaki "has been found to be the best wearing fabric and color," and the simple uniform tends to discourage overdressing and extravagance, an aim not without value in these our days.

In all clubs, be they Boy Scouts or Girl Scouts, Boys' Brigades, or locally organized groups, we have to remember that the fundamental purpose is recreational. They are not substitutes for the home, the church, or the school. They seek first of all to provide wholesome and constructive recreation, and secondly to provide it in such a manner as to lend a helping hand in the educational tasks that fall more distinctly on the shoulders of the three basic educational agencies.

The age of adolescence is generally recognized as the most critical in the life of the boy or girl. Most of our children leave school after the eighth grade and go to work. What do we do to hold them and to throw about them, during these perilous years, better influences? Clubs, be they scout troops or what not, cannot do everything. But clubs can help out in the task. For it is in leisure-time activities that lie the greater perils of adolescence. Much if not most—some would go so far as to say, all—delinquency has its immediate source in misguided leisure time.

So far as the character-building phases of clubs are concerned, the criticism is sometimes made that such clubs can offer only a naturalistic motivation for conduct. Without underestimating the force of such criticisms, may we not, however, take into account that in our very home and church and school methods of character-building we are constantly utilizing and building upon such natural interests and motives. We, of course, do not stop at this point. We go farther and tie such motives up and into the higher religious motives. The same can as readily be done in club work. The "good turn daily," for instance, may well be the giving of a cup of cold water, and if given in His name is it not transformed into a work of mercy? Or even on a lower valuation, does not the supplying of wholesome club activities for boys and girls at least lessen their occasions of sin?

In all the foregoing pages, the school's part has been touched upon only implicitly. What, to be more explicit, can the school do, without adding too much to its already laden program and without departing from its traditional paths?

The school can encourage the formation of clubs among its pupils. This naturally means not mere permission given, but active, interested stimulation and encouragement.

The school can offer the club a room as a meeting place and put at the disposal of the club such recreational and other facilities as it possesses. Would it not be worth while for every school to have at least one good-sized room set aside as a center for club meetings, and fitted up attractively for this purpose?

The school can develop responsibility in such clubs by giving

them responsibility under faculty leadership for fire drills, first-aid and safety-first instruction, clean-ups and playground order, making of playground equipment, a good deal of Big Brother and Big Sister work for the smaller or backward children, and many of the extra-scholastic tasks that are a common feature of school life and routine.

The school can, through the club room and other facilities offered to its adolescent graduates, keep its hold upon and throw its wholesome influence around them during the critical years immediately following the boy's and girl's departure from school and entrance into industry.

The school can often, through its faculty or older graduates, help in filling the great need for competent, sympathetic, and high-minded leaders for the youngsters.

These are only some fleeting suggestions. Any educator engaged in actual school work will find many opportunities for promoting and stimulating and helping. The opportunities do not have to be searched for with lamps. They are knocking obstreperously at every American school door.

JOHN M. COOPER.

## THE MOUNTING COST OF EDUCATION

Our Blessed Lord tells us that when a wise man decides to build a tower he first sits down and computes the cost, lest, when the work is under way, he may suddenly find himself lacking in the wherewithal to finish it. It might be worth our while to ponder over the application of this parable to the present educational activities of the Church in America. In our Catholic school system we are building a tower that would reach aloft to the very stars, and we aim at building it strong and substantial so that it may withstand every hostile storm that may threaten and prove mighty in the face of every flood that may swirl about it. But we dare not, in our enthusiasm, reckon without the cost. Back of this glorious project is a rather sordid problem that has to do with dollars and cents, a problem that is becoming more pressing every year. Upon the solution of this problem much of the glory of the future depends.

The advocates of Federal interest in the schools have flooded the country with facts concerning the growing cost of public education. The experiment of universal, compulsory education is beginning to cause concern to those who are interested in public finance. Better training for teachers implies better pay. Standard school buildings are more expensive than "little red schoolhouses." Library facilities make demands on the treasurer's office. If the law demands that all children be kept in school until they are eighteen, we will need larger and better equipped high-school buildings. A junior high school cannot be conducted on a budget that would suffice for a traditional seventh and eighth grade. Hence the growing demand for subsidies from the national treasury to aid the individual states. Hence the multiplying of school-bond issues in almost every large city.

Now the Catholic schools always succeed in keeping abreast of all that represents true progress in the public schools. That there is such progress, no one who is really aware of the situation will deny. Making due allowance for fad and fancy, there are enough sane and common-sense men and

women in the public schools to warrant respectful attention. There has been a steady progress along many lines in the American school system. Catholic educators realize as much and strive to profit by it. But in doing so they are continually faced with a mounting expense account. While this in no manner gives them pause, none the less they are becoming somewhat anxious about ways and means. They are beginning to wonder if the traditional methods of financing the schools will continue to prove adequate.

This article aims not at proposing any new method of school finance but simply desires to locate the problem. From time to time it has been suggested that the parish school plan be changed to something like a district system and that the diocese support the schools directly. The writer is frankly opposed to any such scheme, for the reason that the parish school, supported by the parish funds and under the immediate direction of the pastor, seems to be fundamental to the idea of Catholic education. It serves to bring the children into immediate relations with the parish priest, who is, after all, responsible for their little souls and from whom they best acquire the knowledge and love of their holy religion. There is a character forming element here that we dare not overlook. The definite, personal responsibility of the pastor in regard to the children of the parish is one of the strongest elements in our system.

But it behooves all of us who are engaged in educational work, from the university to the kindergarten, to know that we have a financial problem that must be frankly faced. Catholics in general are more than willing to foot the bill, but they ought to know that the bill is higher today than it was twenty years ago. Our leaders should be conscious of this fact, and the faithful should be informed of it. Our people want good schools, and the number that will be discouraged by the specter of greater financial burdens is negligible after all.

Turning aside absolutely from anything that might be considered revolutionary in administration or method and consequently demanding a greater outlay of money, let us consider the present situation from the point of view of its

growing cost. In the first place, with regard to diocesan organization. The thesis that the schools of a diocese should be organized and centrally directed hardly needs proof. As a matter of fact, as much was required by the Baltimore Council. Such organization necessarily implies the presence of a diocesan superintendent, who will devote all his time to the schools and an effective system of community supervision. Now a diocesan superintendent cannot do real work without an adequate expense account. He must maintain an office, build up a system of records and have an equipment that is adequate. In a diocese of any size at all he should have a full-time stenographer. If he is to be immersed in clerical detail, he surely will find little time to devote to the larger educational interests of his schools. He must conduct examinations, visit the schools, and is expected to attend educational meetings. Where is the man who can accomplish all these things satisfactorily without a generous expense account?

At the present time, a number of dioceses, recognizing this fact, are setting aside a definite budget for the superintendent's office. Of course that immediately raises another problem: Can that budget be taken care of out of the Cathedralicum, or must the parishes be assessed? Or is it feasible to conduct a drive for general educational purposes and thus provide for a permanent endowment? Each of these plans is being tried in different parts of the country. The creation of the Archbishop Ireland Memorial Fund in St. Paul and the recent educational drive in Detroit are both encouraging indications of what might be done.

But it is not only the diocese that is feeling the pressure of added expenses. The communities are likewise conscious of the demands of the situation. Occasionally we hear comparisons made between the average remuneration of the public-school teacher and the mere pittance gleaned by the religious teacher. There is very little profit in such reasoning, as a rule, for unless the Sister and Brother are ready to make this sacrifice our parish school system would be forced to suspend operations. The religious does not expect to be paid in proportion to services rendered. But he has the right to

expect enough to subsist upon. Now every teaching community is under heavier operating costs at the present time than ever before, due to the fact that all are working very hard to improve their teaching standards. Extension courses, summer schools, college courses—all of these cost money. Moreover, the lengthening of the period of preparation reduces the number of teachers in the field and affects the income. Our teachers must be well trained. College credits are more and more in demand. We must meet the standards insisted upon by the state for public school teachers. Does not this seem to suggest that we do more for the communities than we have been doing in the past? Some communities receive donations from friends for the purpose of better training. But such practice is not satisfactory. It would be better by far, in the case of communities that are affording their members larger opportunities with a view to meeting standard requirements, that the salary be increased. Of course, this would throw the burden back on the parish, but the parish is benefiting by the better education the teacher is receiving, and there is no better way of equalizing the burden.

And that leads us to a consideration of the increased financial burdens of the individual parish school. A possible increase in teachers' salaries is but one item. In many places schools are overcrowded, and the only relief is a larger building or an addition. The parish may be divided, but in the end that only means the erection of a new school. An overcrowded school is seldom an efficient school, and in many places the situation is critical. The war halted many a building program, but action cannot be postponed much longer.

Moreover, some of our school buildings are quite old and need much renovation, particularly on the sanitary side. State building codes are rather exacting, often too exacting, but we have no choice save to comply. A new heating system for a school is no small item, yet we must consider the welfare of the children.

All of which is over and above the regular running expenses, fuel, janitor's salary, and ordinary repair. There is scarcely a parish priest who is not a bit dismayed at the proportions

of his school budget and who is not pondering over ways and means of meeting it. Happily, in most parts of the country, the practice of demanding a tuition of the children has fallen into disfavor. The expenses of the school should be borne by every member of the parish, whether he has children in school or not. Tuition penalizes the large family, the last thing in the world we want to do in these days when birth control is preached from the housetops.

That leaves the pastor at the mercy of parish generosity in the matter of maintaining his school. In most cases this is a tender mercy. But it needs enlightenment. If the needs are clearly and cogently put before the people, their response will be hearty. The average Catholic is mighty proud of his parish school. It is not at all difficult to make him feel his personal responsibility in its regard. But he should not be left under the impression that, because it costs less to educate a child in the parish school than it does in the public school, it costs next to nothing. We are not "camping out" in our educational work. We may not be living in mansions, but even the modest, plain and comfortable homes in which we teach cannot be maintained on mere good-will.

These pages are written just by way of suggestion. Much more might be said, for instance, concerning the establishing of diocesan high schools, the needs of our higher institutions, the improvement of library facilities and the like. For all of these funds are in demand. There is nothing really alarming about our financial status. It is simply that the problem is approaching the seriousness that demands constructive thought. We need to compute the cost. If it were simply a matter of unselfish sacrifice, of untiring labor for the cause of Christ, of readiness to forego every comfort that the children might have the best, then there would be no problem. But even our most ideal states of mind are ever conditioned by the physical. To recognize the existence of a problem is to go far toward solving it.

GEORGE JOHNSON.



# VOCATIONAL EDUCATION THROUGH THE CONTINUATION SCHOOL

## I. INTRODUCTION

The movement for vocational education has made much progress in the United States during the past decade. Commercial high schools, technical and agricultural schools have sprung up as a result of its influence. Now in its adolescence, though well established, the movement is still confronted with doubts, disagreements and opposition. The term itself, "vocational education," is used with conflicting interpretations. There is still some opposition to vocational education in the schools on the ground that it is mercenary in aim and inspired by a materialistic philosophy. The growing interest in the movement, however, among the people as well as among the school-men indicates that vocational education is a real need which must be met by the American school of the future.

The purpose of this treatise is threefold:

1. To determine the true meaning of vocational education and to what extent it should be given in schools maintained by the public.
2. To outline the need of one phase of vocational education—the establishment of continuation or part-time day schools for the boys who do not attend high school.
3. From a study of the most noted schools of this kind, the Continuation Schools of Munich, to derive those principles which will be of use in the organization of the American Continuation Schools.

## II. MEANING OF VOCATIONAL EDUCATION

Realizing the great confusion and waste of effort that resulted from the varied use of the term, "vocational education," the Committee on Vocational Education of the National Educational Association, agreed on the following definition:<sup>1</sup> "Vocational education is any form of education, whether given in the school or elsewhere, the purpose of which is to fit an indi-

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<sup>1</sup> U. S. Educational Bulletin 21, page 33.

vidual to pursue effectively a recognized profitable employment, whether pursued for wages or otherwise." Similar to this is the definition of P. P. Claxton, the Federal Commissioner of Education:<sup>2</sup> "By vocational education is understood instruction designed to make one more efficient in some specific chosen vocation."

It will be noted that both definitions remove the objection that vocational education is mercenary in aim. The higher and less mercenary vocations are included as well as the lower vocations. The former definition explicitly states that the recognized profitable employment for which vocational education prepares may be pursued for wages or otherwise. Neither definition, however, is complete, because each describes a one-sided education which prepares man to be an efficient worker and nothing more. This form of education, indeed, already exists in every factory and workshop and so successfully excludes all other aims in the endeavor to make man a more efficient worker, that the workman has been lowered to the level of a machine. Vocational education must be broader than this. The vocational school must recognize that economic or even social efficiency is valuable only as a stepping-stone to the higher aims of human life and cannot be separated from those aims either in theory or practice.

Dewey's objections to the above interpretations are clear and convincing:

In the first place each individual has a variety of callings in each of which he should be intelligently effective; and in the second place, any one occupation loses its meaning and becomes a routine keeping busy at something in the degree in which it is isolated from other interests. No one is just an artist and nothing else, and in so far as one approximates that condition, he is so much the less developed human being; he is a kind of monstrosity. He must at some period of his life be a member of a family; he must have friends and companions; he must either support himself or be supported by others and thus he has a business career. He is a member of some organized political unit, and so on. We naturally *name* his vocation from that one of his callings which distinguishes him, rather than from those which he has in common with all others. But we shall not allow ourselves to be so subject to words as to

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<sup>2</sup> Report of U. S. Commissioner, 1916, Vol. 1, page 170.

ignore and virtually deny his other callings when it comes to a consideration of the vocational phases of education.<sup>3</sup>

To the words of Dewey, the Catholic educator adds that the ultimate end of all human striving is to be found in a future life and that success in all other aims is but a means to this end. Since, then, man's vocation consists of not one but of a variety of callings and since there is one supreme calling around which all others are closely interwoven, education for vocational efficiency must be broad and many-sided. It must recognize all the aims of human life. One calling cannot be isolated from the others because all callings are essential parts of one psychological unit—man—and failure in one part means the failure of the unit. We can distinguish each calling logically but we cannot educate man at one time to be a carpenter, at a later period to be a citizen and at a still later period to be a good member of society. All must be combined in the one form of education as they are in life.

To the question, then, What is vocational education? we may answer with Dr. Cooley that it is "such training as will enable a man to make the most of himself as a worker, a citizen and a human being."<sup>4</sup> This is no new tendency or discovery but rather the age-old aim of education. "In that sense, all education is on a vocational basis."<sup>5</sup> The problem today is not whether vocational education is necessary (it has always existed) but rather to what extent the school should provide vocational education. Heretofore, the home, the school and other agencies have co-operated in providing vocational education, but with the advent of the industrial revolution, various conditions have arisen which demand that the school take a greater share of this burden.

Vocational education, therefore, differs from education in general inasmuch as it uses training for a specific calling as a basis for its higher aims. This training is valuable in itself but most valuable as a means to the ultimate end of all education, vocational education included. Definitions of vocational education as "training for a specific calling" are acceptable

<sup>3</sup> Cf. Hill. *Introduction to Vocational Education*. Macmillan, 1920, page 38.

<sup>4</sup> Cooley: "Vocational Education in Europe." Chicago, 1914, Vol. 2, page 12.

<sup>5</sup> *Ibid.*, page 12.

only when this training is considered as closely interwoven with general education in the actual working of the vocational school.

### III. VOCATIONAL EDUCATION AND THE SCHOOLS

It is a common boast in America that we possess a democratic system of schools. In this country, it is asserted, the child of the laborer has educational opportunities equal to those possessed by the child of the millionaire. In a certain sense, this is true. We have elementary schools, high schools, colleges and universities open to all, regardless of wealth or rank. Any youth wishing to become a lawyer, doctor, engineer, etc., may obtain an adequate preparation for his calling in these schools. Under this system the child of the laborer may become, if he desire, a professional man and is not compelled by social prejudice to follow the foot-steps of his father.

Professional men, however, constitute a small minority, approximately 5 per cent of our population. A nation of professional men would be the height of folly and yet this seems to be the aim of our present school system. Complete and efficient education for the professional and highly technical vocations exists but there is little or no education for the industrial and agricultural vocations in our schools. This is not democracy. "A democratic system of education would provide for the effective instruction of the 80 or 90 per cent of the people, as economic units, and not only for the 10 or 20 per cent who proceed to high schools and universities, as at present."<sup>6</sup> The great majority of our people will always be engaged in the so-called lower vocations of industry and agriculture. Is it democracy to neglect this majority in our educational system, thereby conferring on them a supposedly lower social status? Yet this is precisely the condition in America today which has caused many of our critics to remark that if an American boy wishes to secure education for industry, he must be either a negro, an Indian or a criminal.

This defect in our system, however, is not to be attributed to aristocratic notions on the part of our school-men. One hundred years ago the present school system would have been remarkably efficient. That it is not efficient now is due to the

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<sup>6</sup>Leake: "Industrial Education." Houghton Mifflin, 1913, page 8.

fact that profound economic and social changes have occurred during the past hundred years creating new demands to be met by the school. Formerly, education for professional vocations alone was demanded of the schools; training for other vocations was carried on by other agencies. A study of how industrial education was carried on in the past will aid materially in solving the problem today.

The earliest form of industrial education was carried on in the primitive home. The child was instructed by his parents and elders in the various arts and crafts necessary to support and maintain the home. As there was comparatively no division of labor there was no need for any special skill in one line of activity rather than another. All the labors of the child were directly life-sustaining. Although this training never reached a high degree of purely economic efficiency, it nevertheless possessed features of higher educational value which industrial education of today should strive to duplicate.

1. The child's tasks were real, not formal. The thing that was done was worth while. It counted toward the support of the home and hence a real interest was easily developed and maintained and this interest in turn called forth a proportionate effort.

2. The motive for the labor involved and the efforts put forth sprang from love of parents and home and a strong sense of solidarity in the home group. This tended to purify the heart of the child and to strengthen and develop the nobler elements of his nature.

3. Tasks performed under the compulsion of real interest by children and youths animated by disinterested motives were effective in producing skill.<sup>7</sup>

As society advanced in organization and division of labor increased there arose special agencies for training in certain lines of activity. In the sixth century, the monastic school appears as a factor of industrial education. Under the Benedictine rule the duty of the monk was two-fold—to labor and to pray. In this manner labor was dignified and brought to a high plane of motivation. The most skilled workers in the arts and crafts were found in the monasteries.

It is worthy of note that in the educational work of the mon-

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<sup>7</sup> Shields: "Philosophy of Education." Cath. Ed. Press, 1917, page 235.

astery we find that democratic ideal which is lacking today. "With its development a staff of teachers, instead of one or two, were employed, and the curriculum, especially in the large monasteries, embraced a wide range of studies. It comprised the seven liberal arts, and in many of the large schools it included law, medicine, the fine arts and the industrial arts."<sup>8</sup>

The third great agency of industrial education was the apprenticeship system. Under this system the youth was bound over to a master of a trade and learned the trade by assisting him in the workshop. In this way the youth was assured of an economic future. He was the friend of his employer and in time would become his own master. The apprenticeship system reached its highest perfection in the guilds: Each trade had its own guild which was more than an industrial association but was also for religious and fraternal purposes.

Two elements of the guild system are especially noteworthy, (1) protection and education of the apprentices and, (2) insistence upon honesty in workmanship and exchange.

The industrial home, the monastic school and the apprenticeship system have disappeared and it remains for some educational agency to continue their work. Modern industrial methods are continually dividing the various trades into insignificant parts, demanding millions of workers skilled only in the speed and dexterity with which they repeat one small part of an industrial process. The modern employer has no acquaintance with his employee and has little concern for his general education nor even for his economic success. Industrial education is at its lowest stage—an evil which cannot but affect the prosperity of society and the state. There is no alternative for the state but to provide suitable means for industrial education in the schools or in other words, vocational schools for the lower vocations.

Concerning this responsibility of the state Shields formulates five fundamental principles:<sup>9</sup>

"1. A nation-wide system of industrial education is necessary to the economic prosperity and supremacy of the country.

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<sup>8</sup> McCormick: "History of Education." Cath. Ed. Press, 1915, page 101.

<sup>9</sup> Shields: "Philosophy of Education." Cath. Ed. Press, 1917, page 224.

"2. Government control and regulation of the employment and training of the youth in industry is necessary to the accomplishment of a nation-wide system of industrial education.

"3. Training for industry and the labor of children in industry are matters of public concern which the state has the duty as well as the right to control, as far as the welfare of the youth and the public good may require.

"4. The child is the ward of society over whom the state should assume such a guardianship both in his employment and in his education as may be necessary to make him a responsible citizen and an intelligent worker.

"5. The primary purpose of the youth in industry should not be immediate profit to his employer or to society but preparation for life and for labor, and his career as a young worker should be controlled and supervised by the state so far as to insure this end."

Vocational schools for the industries, therefore, in which are included all occupations outside of the professional and highly scientific, are a matter of immediate necessity. The welfare of the state, both economically and socially, justifies their establishment. Democracy requires equal educational opportunities to all which can only be supplied by the establishment of such schools. The purpose of these schools must be to give the youth such training as will enable him to become an intelligent and successful worker and above all a responsible citizen.

#### IV. NEED OF THE CONTINUATION SCHOOL

Once the need of vocational education is established the problem before the school-men is how to secure it. What reorganization and construction of the school system is necessary in order to obtain an efficient system of vocational education? Each branch of the school system must be taken separately and remodelled to meet this need. The purpose of the elementary school is to lay the common basis for all vocations. It is not the function of the *elementary* school to provide direct vocational education and hence only in the upper grades will it be affected by the vocational movement. There is no doubt, however, that reorganization is needed in the high schools and colleges. Hence the origin of commercial, industrial and agricultural high schools and colleges together with the ever-ex-

panding curriculum of the general or liberal schools. Many leaders of vocational education devote their entire attention to this reorganization of the higher schools, but in all serious attempts to meet the vocational need one outstanding fact must be reckoned with, namely, that the majority of American youths never reach the high school.

The U. S. Educational Reports (1916 and 1917) contain the estimate that, throughout the United States, of every 1,000 pupils entering the first grade of 1906 about 117 will graduate in 1918. This estimate does not take into consideration the number retarded, who will graduate at a later date, but even this number would not constitute a substantial increase. In the progressive city of Cleveland, Ohio, it was found by Ayres in 1916 that 19 per cent of the original school enrollment reached the fourth year of high school while investigations in New Orleans indicate that less than 50 per cent of the white children and less than 10 per cent of the negro children remained through Grade VIII. The study of the San Francisco schools made under the direction of the U. S. Commissioner of Education results in the information that only 6 per cent of the children enrolled in Grade IIa enter high school, and that only 25 out of each 1,000 children entering Grade IIa are graduated from high school. The figures given here are not assumed to be mathematically accurate. Strict accuracy is neither attainable nor necessary. They are sufficient to justify the common agreement among educational authorities that at least 80 per cent of the elementary school enrollment is not transferred to the high school.

Experience has shown that the large majority of this number find work in either blind-alley jobs, the factory, or the farm. The blind-alley job is one in which the youth is valuable only for the small pay he requires and is no longer suitable after he reaches manhood. In this class are the positions of office-boy, messenger boy, general clerk, etc. A large number of youths take up these positions and as they approach manhood, must of necessity give them up only to find that they are unfitted for any other work except unskilled labor and unwilling in most cases to do this. Another large body of these youths find immediate employment in the factories because of the great demand for cheap unskilled labor. Here the youth finds



himself an unimportant cog in a vast industrial machine, spending his working hours in the monotonous repetition of one small process and obtaining little knowledge of the other operations necessary in the manufacture and disposal of the finished product. He may advance in time to a more remunerative position; he may in time operate a larger or more complicated machine but for the most part he has little joy in his work so necessary to success in the higher aims of life. Finally a great number are employed in agriculture, forestry or husbandry. This class is perhaps the most fortunate but even here opportunity to advance is unduly restricted because the youth in most cases cannot own a farm and cannot rise to a higher position because of his ignorance of the scientific methods of farming and the disposal of farm goods, which are greatly in demand today. In all three classes there are exceptions. Many men have succeeded with no more than an elementary education but they have succeeded in spite of the fact, not because of it, and their number is growing smaller every day.

Society has long been awakened to the fact that something should be done for those who spend their youth as workers. In practically all communities and at least in every sizeable town of the United States evening schools exist for this purpose. In a great many states evening school attendance is compulsory until the sixteenth year for such youths. The faults of the evening school system, however, are many. Doctors have declared it unwise to compel mere boys to attend evening school after having already completed a day's work. Evening schools do not receive the attention from educational authorities that is given to other branches of the school system. The teaching staff is made up of teachers who have already taught during the day and of those considered incompetent to teach in the day school. Even at its highest efficiency, it must be evident that not much progress can be made when a teacher who has already performed a day's work endeavors to teach pupils who have likewise completed a day's work.

It is clear that here is one of the greatest defects in the American system of education. The vast majority of American children leave school at as early an age as the law will permit

and these children need a further education which they do not receive. The first question that naturally arises is—what is the cause of this great amount of elimination? Is it caused by defects in the present school system?

Leake, in common agreement with other authorities, groups the causes of elimination under four heads:<sup>10</sup>

(a) The idea of the parent that further education of the kind hitherto received will not materially assist the boy in earning a living or making his way in the world.

(b) Economic causes—their small earnings being necessary to the upkeep of the family.

(c) The natural restlessness of the boy who wishes to be doing something that he considers worth while.

(d) Mental incapacity for further advancement.

Causes (a) and (c) may be considered in a great measure to be an outgrowth of the lack of vocational education in the schools. The secondary schools have hitherto given such education as will materially assist only a certain class of boys in making their way in the world, and for many boys would be only a loss of time. That such is the case has been proven by the fact that wherever vocational courses have been introduced an immediate increase in attendance has resulted. One great way therefore of reducing this elimination is to offer a vocational education to all in the day schools.

Mental incapacity offers a problem which must be met by special agencies. The economic condition of the home, however, is a cause outside the province of the school. Although it is hoped that an efficient system of vocational education will do much to prevent poverty and to produce prosperous homes, the financial necessity of the child going to work will continue to be a great factor of elimination for some time to come.

Continuation schools of some kind, therefore, are necessary. The present evening school is inefficient in providing for the needs of the young worker. The only alternative that remains is to provide a system of part-time day schools in which the youth will receive, in common with his more fortunate fellows who attend the secondary schools, instruction and training calculated to aid him in becoming economically, socially and politically efficient.

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<sup>10</sup>Leake: "Industrial Education." Houghton Mifflin, 1913, page 15.

Such continuation schools are already established in many of the larger cities of the United States. They are at present struggling with the problems of existence and expansion. The obtaining of sufficient financial support is a difficult task. These schools, however, although still crude in form and inexperienced are already performing good work and hold great promise for the future.

If the United States is just waking up to the needs and possibilities of the continuation schools, European countries, on the other hand, have made much progress in this regard. In Germany, the continuation schools date back to the time of Bismark and to them is attributed the reason for Germany's former economic supremacy. "In South Germany there is no city or town, however small, without one such school, at least for all boys. In North Germany, the great industrial town of Essen is the only larger town in which such a school is wanting. These schools are compulsory in Bavaria, Württemberg, Sachsen, Baden and Hessen, for both town and country population, up to the age of sixteen, seventeen or eighteen. . . . Everywhere have these schools become an important affair of the towns and receive the willing support of the governments."<sup>11</sup> Continuation schools exist in many of the Swiss cantons, also in the Austrian crown-lands. In Vienna, a continuation school building was opened in 1911, with over sixty workshops and at a cost of eight million crowns. In 1908 a law was passed in Scotland permitting every town to establish day continuation schools.

The excellence of the Continuation Schools of Munich previous to the war was universally noted. Best, the English investigator, stated in 1914: "The system at Munich is now the model which Germany is endeavoring to imitate. Munich is at present the Mecca of all the school reformers of Europe and America for here the most successful solution of our problem can be found."<sup>12</sup> Kerschensteiner, Director of Education at Munich, is known as an authority on the problems of vocational education. As a result of Cooley's study of the Munich

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<sup>11</sup> Kerschensteiner: *Three Lectures on Vocational Training*, Commercial Club of Chicago, 1911, page 9.

<sup>12</sup> "The Problem of the Continuation School"—Best and Ogden. London: King and Son, 1914, page 7.

Continuation Schools, Kerschensteiner was brought to America in 1911 to lecture on the Continuation School. From these lectures as well as from the investigations of Best and Cooley it is possible to outline the organization of the Munich Continuation Schools and their efficiency in the period previous to the war.

BERNARD F. DONOVAN.

*(To be continued)*

## EDUCATIONAL NOTES

### ARCHBISHOP CURLEY AND SECONDARY EDUCATION

Archbishop Curley has inaugurated a scholarship drive in the Archdiocese of Baltimore for the purpose of enabling more Catholic children to enjoy the benefits of Catholic secondary education. It is the Archbishop's plan to eventually open free Catholic high schools in Baltimore and Washington. But for the present he hopes to meet the immediate needs by establishing a number of scholarships in the various academies and high schools in the archdiocese. Apropos of this work, the following editorial appeared in a recent number of the *Brooklyn Tablet*:

"Catholic education is an asset to the individual, the Church, and the nation. Can we be satisfied on economic, Catholic, or national lines to expend tremendous sums for grammar schools and then turn our boys and girls over to the world at the most pliable and important period in their lives? Not if we have any degree of intelligence. The day will dawn soon in Brooklyn, we know, when having several free Catholic high schools and a solid Catholic opinion, few parents, circumstances permitting, will hesitate to compel their children to attend high school to obtain Catholic culture and training.

"Meanwhile, parents, for love of your children, of your Church, and your country, insist upon higher education—high school and college—under Catholic auspices.

"While on this subject, we are reminded of Archbishop Curley's immediate plans for higher education. He will erect, it is said, free Catholic high schools for boys and girls. But while waiting for the opportune time he urges parents to try and meet the small tuition in private schools, and he is accepting contributions from the clergy and laity for a diocesan fund to educate deserving youths. Last week he received \$15,000. Here's hoping the fund runs into several hundreds of thousands and that the Archdiocese of Baltimore will eventually have a galaxy of highly educated men and women, of splendid ideas and moral ideals, who, instead of thinking about religious discrimination, will go out into the world and, by sheer ability, become the leaders and pioneers in every profession.

"According to present statistics, exactly one out of every two hundred Catholic boys and girls attend high school! The

percentage attending college is even more disgraceful. This indicates not only many cases of thoughtless parents and children, but the lack of a strong, solid, substantial demand in Catholic circles that our children forsake a few temporary dollars for future success.

"Why don't we Catholics lead in America? Because we are not producing the students and scholars, the men and women with university degrees. Primary school education merely tills the soil, plants the seed. Boys and girls who stop their education after the grammar school years can never lead. College graduates, of all denominations, make up approximately 1 per cent of the population of America. Yet, this 1 per cent furnishes exactly 60 per cent of the successful and influential men of the country! The other 40 per cent of the best places are filled by the 99 per cent of the population who engage in a mad scramble, pulling wires, trusting to luck, etc., to try and eke out an existence.

"Uneducated laborers earn on an average \$500 a year for forty years—\$20,000; high-school graduates earn on an average \$1,000 a year for forty years—\$40,000. This education required twelve years of school of 180 days each, total 2,160 days; now, if 2,160 days in school add \$20,000 to the income of life, each day in school adds \$9.02. Moral: The child that stays out of school to earn less than \$9 a day is losing money—not making it."

The *Tablet* remarks that if the conditions existing at present continue to exist we will continue to be on the defensive; will be orating, perorating and resolving, but will not be adequately registering our strength, influence and principles in public affairs.

THE REV. WILLIAM A. KANE, LL.D.

Catholic educators throughout the country will learn of the resignation of Dr. Kane, as Diocesan Superintendent of Schools in Cleveland, with genuine regret. Dr. Kane has been an outstanding figure among the Catholic superintendents of the country. He has ever shown himself a man eminently fitted for his position. The school system that he built up in Cleveland is an eloquent witness of his genius for organizing, his mastery of detail, his tireless energy and his brilliant leadership. The devotion and loyalty of his teachers were the result of the refined courtesy, the broad sympathy and rare tact that ever characterized his dealings with them.

He has always been interested in the field at large, as is shown by the many splendid contributions he has made to the Proceedings of the Catholic Educational Association and the readiness with which he has ever responded when his aid and counsel have been requested.

The Courses of Study and the Spellers which were prepared under his direction for use with the Catholic Education Series of Readers have contributed greatly to the success of these books and have been helpful to all who have consulted them. His theory has always been that the teacher needs all the help and suggestion that the supervisor can afford. He regarded his work entirely from the teacher's point of view and knew how to be helpful without being exacting. He was eminently practical without ever allowing himself to become blinded by detail.

It is hoped that Dr. Kane will not withdraw himself entirely from educational work. His experience can be of great help to all in the field, should he find ways and means of sharing it. Articles from his pen will always be read avidly. Few men know the problems of the parish school better than he, and fewer have met them in a more effective way.

#### AGRICULTURAL EDUCATION FOR NEGROES DEVELOPING

Many evidences that state colleges for negroes and similar institutions on private foundation in the South are being put on a more substantial basis and that there is an increased interest in their work in agriculture and home economics were found by Dr. A. C. True, director, States Relations Service, United States Department of Agriculture, during a recent visit to a number of such institutions in North Carolina, South Carolina, Alabama, Georgia, Tennessee, and Virginia.

The number of students at these institutions has greatly increased in recent years, and they have better trained faculties and enlarged equipment. This is due in large part to the fact that, as a result of the inroads of the cotton boll weevil and other economic causes, agriculture in the South is becoming more diversified and therefore requires more intelligence and education on the part of the farm operator. The number of negroes owning farms is increasing, and many of

them are seeking better training in agriculture for their children.

*Increased Demand for Teachers.*—It was also observed that institutions receiving the Smith-Hughes fund for the training of teachers are being much benefited by the aid. There is an increased demand for teachers and extension workers in agriculture and home economics, and these institutions are being stimulated to meet this demand. The extension agents are closely associated with the higher institutions and influence many students to attend them. They also stimulate interest in the work of the institutions in agriculture and home economics.

The larger part of the work of the institutions visited by Dr. True is of secondary grade, and many students are still admitted in the elementary grades. Comparatively few are taking the college courses, and in some instances no work is attempted beyond the second year of the college course.

The classes in home economics are usually well organized and largely attended by girls. There has been much more difficulty in getting the boys to take the agricultural courses. They have been much more inclined to take courses in various trades because when they have learned a trade they can immediately obtain relatively large wages. The agricultural equipment of some of the institutions has been relatively meager and unattractive. Increased efforts are now being made to improve this equipment with good results.

There are as yet comparatively few high schools for negroes in the states visited. There is, however, a general movement to improve the rural schools for them, with state aid and private endowment, and as a result examples of schools with good houses of two or three rooms, adequate equipment, and competent teachers are now quite numerous. A recent report on this subject shows that under the stimulus of contributions from a single private source, 1,265 houses for such schools have been erected in the Southern States with public and private funds at a cost of about \$4,000,000. One of these schools was visited, and the work and equipment were found to be excellent.

These and similar schools maintained under other auspices



are closely linked with the agricultural extension work. Boys' and girls' clubs are maintained in connection with them. These are often used as community centers where extension agents hold meetings.

"These institutions," says Dr. True, "greatly appreciate what the department is doing for them by furnishing publications and illustrative material and by helping them in other ways in their efforts to solve the problems of negro agricultural education."

## REVIEWS AND NOTICES

**Religion, Second Course**, Roderick MacEachen, D.D., with Religion, Second Manual. New York: Macmillan Co., 1922.

If there is anything of solid worth in modern methods of teaching, the Catholic educator naturally desires to see it enlisted in the sublime work of bringing our little ones to the knowledge, love, and practice of their Holy Faith. To be sure, God's enlightening grace is always present to further our work of catechizing, yet that grace makes use of human agencies to fulfil its purposes, and our obligation is always to do all that in us lies to cooperate with the divine activity. Hence, the teacher of religion welcomes the light the science of education has thrown on the mind's hidden processes of learning, of assimilating and of retaining, and in that light strives to lead his charges to see the fulness of light that God vouchsafes us from above.

In this spirit, Dr. MacEachen has been prosecuting his work. The present volumes represent the second step in his course. Their general plan is the same as in the First Course, with the difference that the text is now developed somewhat in detail. The question and answer form is entirely discarded, each chapter consisting of an exposition of the particular doctrine and concluding with a number of succinct propositions which sum up the salient points. The book is very attractively made and contains a number of beautiful illustrations chosen from the best in Catholic art.

The Manual contains topic development in question form of the ideas contained in the text. Here we find a wealth of detail in the form of thought-provoking questions. These questions are not to be used as they stand, but are to serve as a guide to the teacher. The form that Dr. MacEachen would have the recitation follow is that of informal conversation between teacher and pupils. He pleads for large room for expression on the part of the children, thus recognizing the principle of self-activity that is essential to all real learning.

It strikes one that perhaps this development is a bit fulsome. A few topic lessons of this kind would seem to be suffi-

cient for the direction of the average teacher. For the rest, the Manual might be more usefully devoted to the inclusion of background material of one kind or other, for instance, some details of an historical character concerning the Sacraments, or something that would point to correlations in literature and art. Liturgical matter might likewise find place. Such inclusion would make it possible to use the project and the problem to good advantage in the teaching of religion.

All who are interested in the teaching of religion will welcome Dr. MacEachen's work, most of all, perhaps, for the suggestion it affords. It is interesting to note that three outstanding attempts have been made in recent years to present religion to children in a more functional manner. Father Yorke has published texts in San Francisco that include many splendid features, particularly the manner in which he combines the study of catechism and Bible history. The whole point and aim of the life work of the late Dr. Shields is summed up in his textbooks on Religion. And now Dr. MacEachen's work is before us. Though these three courses have little in common, in regard to the fundamental principles upon which they rest, they do serve the purpose of making us realize that the proper teaching of religion in our schools is of tremendous importance and we can do well to devote studious attention to every movement that promises helpfulness.

GEORGE JOHNSON.

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**Economics and the Community**, by John A. Lapp. New York: Century Company, 1922. Pp. 336.

**New Era Civics**, by John B. Howe. Syracuse: Iroquois Publishing Company, 1922. Pp. 420.

**Community Life and Civic Problems**, by Howard Copeland Hill. Boston: Ginn and Company, 1922. Pp. 583.

Mr. Lapp has compiled from a dozen or more authorities a book for grade or junior high-school pupils which, for want of a more catchy title, he describes as "Economics and the Community." It is purely a commercial venture. There is little economics and less civics, although the author evidences

more preparation and less hurried production than in his elementary civics book, "Our America." To write a valuable text for schools, one should have experience as a teacher and academic training in the social sciences rather than the popularizing ability of a "publicist." Assuredly, there is nothing essentially Catholic in the volume.

The book contains few errors in grammar or in fact, and is profusely illustrated. Such awe-inspiring subjects as consumption, production, distribution, business organization, transportation, competition, international trade, banking, conservation, and the like, are treated in a general informational way, rather than with a tone of precision. It is doubtful if the book would prove helpful to the teacher even on the reference shelf.

Howe's "New Era Civics" is a much better book, written by one in closer touch with educational and civic problems. While essentially a study in government with an historical background, there is much social material which will interest the high-school class in civics.

The first two chapters deal with citizenship and the citizens' use of the ballot; chapters 3 to 12 describe the national government; three chapters each are assigned to state and local administration, and four chapters to parties and political organization. Illustrations are well chosen. A set of questions follows each chapter. The appendix contains the constitution, a list of presidents and vice-presidents, and a list of the states, with dates of admission, population, site of capitals, and size.

Each chapter commences with a quotation serving as a thesis sentence, which students might well ponder over. Indeed, they offer subjects for themes. A few typical quotations will indicate the author's purpose as well as the lessons, which teach American ideals:

"Each one of us obtains in his schooling something which not he, but the community, has paid for. He must return it to the community in full, in the shape of good citizenship" (Roosevelt). "In republican governments the legislative authority predominates" (Hamilton). "Government is a trust, and the officers of government are trustees" (Henry Clay). "The world must be made safe for democracy. Its peace must

be planted upon the tested foundations of political liberty" (Woodrow Wilson). "Popular government is organized self-control" (Elihu Root). "All free governments are party governments" (James A. Garfield). "In a vigilant, jealous and active opposition there is great security against the misuse of power by those who hold it" (George Tichnor Curtis). Striking quotations are these, affording in themselves a key to the American democracy, which Dr. Howe describes and develops so well.

In "Community Life and Civic Problems," Mr. Howard Copeland Hill, head of the department of social science of the University of Chicago High School, presents a scholarly text combining the essentials of civics, sociology and economics, adaptable to students of high-school age. Teaching aids have been well worked out, for the book represents classroom experience in a model school of the highest order, and in addition in manuscript form has been tried out in high schools of different sections and read critically by trained teachers, of whom an imposing roll of names appears in the preface. Some two hundred illustrations accompanied by detailed explanations add to the students' interest. Remarkably full bibliographies at the end of chapters refer to the general literature of the field. This should be of especial value to our teachers who, however, should not forget that an occasional book is on the index.

The text treats of the individual in his group life with reference to home, school, church, and community in five chapters. The following seven chapters discuss the problems of the community dealing with such matters as health, police, fire, recreation, civic improvement, and immigration, and the helpless afflicted. Four chapters describe the work of men, the industrial revolution, the exchange of goods including measures, money, and credit, the means of communication and transportation, and the problems of labor and capital. The last four chapters give a brief outline of the working government, federal and state, with a short sketch of political parties and machinery. The constitution and a chart containing information with regard to the states appear in the appendix. Unfortunately, the Declaration of Independence is not in-

cluded. A class using this volume as a text would do well to read Mr. Howe's "Civics" as a supplement. Together they offer a thorough course of information concerning America, with which students and citizens should be familiar.

While the tone is decidedly fair, the section on the church, the development of religious beliefs and of modern churches, should be read with caution. This is due to the author's non-Catholicity and to nothing else, for his tolerance in religious matters is as apparent as his lack of political, sectional, or racial bias. Indeed, his illustrations of cathedrals are those of Exeter, built in the England of the old faith, and of the splendid Catholic Cathedral in St. Louis. The Knights of Columbus is mentioned with the same ease as the Y. M. C. A., but the war did that. In his origin of educational activity, there is no hesitancy to emphasize the interest of the church.

The breadth of the West, as typified in cosmopolitan Chicago, is evidenced in the section on immigration. There is no trace of "nativism," nor of that newer expression of German and Irish self-sufficient superiority over the newer racial stocks. Wisely, he writes: "Sometimes we think of them as 'dagos,' 'sheenies,' 'Polacks,' 'greasers' and 'hunkies,' speaking an intelligent jargon or a ludicrous half-broken English. Occasionally we look on them as a benefit to the country; sometimes as a nuisance; frequently as a danger. Seldom do we picture them, as we do the Pilgrims, leaving native land and loved ones and braving unknown hardships and perils to win freedom and opportunity in far off America" (p. 160). Their contribution to American life is appraised correctly.

Mr. Hill then quotes Bishop Hughes, a man Catholics of this generation must not forget, as one who saw the vision: "They come! they come! escaped from the mailed fist of oppression of fleeing from the ghost of life-long poverty, and for this journey half across a world. Some of them have saved money out of wages that did not exceed eight cents a day. Slavs and Italians and Scandinavians and Germans and Jews, I see them come! Coming to bear the burdens and dig the tunnels and carry heavenward the towers of mighty cities, or to bend their backs over prairies that have never known the plow!

And so they come, and so they have come. Such they are and such they have been. The toilers, the martyrs, the scholars, the men of heaven—dowered genius" (p. 16). This exemplifies true Americanization. Such is the tone of Professor Hill's textbook.

RICHARD J. PURCELL, PH.D.

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**Damien and Reform**, by Rev. George J. Donahue. Boston: The Stratford Co., 1922. Pp. 86.

Father Donahue has found time, in the midst of his many ministerial duties, to prepare and present, in his "Damien and Reform," a worthy biography of a truly Christian hero. The exposition of the basic elements of true reform are admirably intertwined in the author's delineation of the life and work of Father Damien, the priestly shepherd of Molokai. The sincerity, at times, even though a bit strong, evidenced by the writer in these pages, adds to the force of the lessons they teach and will aid to no little extent in rectifying some of the shortcomings of modern reform.

This volume should find a place in the school library of every parochial school. Every Catholic Boy Scout should be urged to read it in order that in his own small way he may learn how to make his work of service to others helpful, even to the least of his brethren. To all Catholic children, and, in fact, to us all, it is not only an enduring memorial of a heroic priest who sacrificed his life among the lepers of Molokai, but also a model of imitation, a source of inspiration, and a friendly and reliable guide through the puzzling maze of selfishness.

LEO L. McVAY.

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**You and Yours; Practical Talks on Home Life**, by Rev. Martin J. Scott, S.J. New York: P. J. Kenedy & Sons, 1921. Pp. 199. Cloth, \$1.50; paper, \$0.35.

In successive chapters Father Scott touches on the contribution in personal behavior that each member of the family can make towards the peace, happiness, and well-being of the home circle. Fathers, mothers, husbands, wives, sons, and daughters

ters are addressed in turn in short, familiar talks that are direct and to the point. There are chapters, too, on dress, personal adornment, courtship, amusements, and vocations.

The whole volume is characterized by common sense, balance, religious inspiration, and closeness to experience and to the every-day facts of American life. The style and manner are clear, simple, and alert. Few would take issue with the author's very sane and sensible counsel. Even those who may consider his arraignment of prevailing feminine customs in dress and in the use of rouge a little strong will at least be consoled and pacified by his very sympathetic treatment of amusements in general and of dancing in particular. A good many practical things of family life and living of which Father Scott treats are not given as much attention as they deserve in our higher classes of religion and Christian doctrine.

JOHN M. COOPER.



# The Catholic Educational Review

JUNE, 1922

## SOME PROBLEMS OF THE CATHOLIC COLLEGE

### I. THE TEACHING STAFF

So much has been written in recent years on the status of the American college that it would appear the question ought to be definitely settled. We have had arguments and discussions to show why the college should maintain its identity and stand firm in its opposition to the encroachments of the university on the one hand and the high school on the other; we have had articles on standardization, entrance requirements and equipment; and, while there is still disagreement on minor points, there seems to be a certain unanimity on the main ideas of what a college should be. "The typical American college," says Dr. Isaac Sharpless, writing on the subject, "is one where from 100 to 500 students meet together without preparatory, graduate or professional departments to pursue the four-year course leading to the bachelor's degree. Its purpose is cultural and disciplinary rather than technical, and it interests itself in the moral and social development of its students, as well as their intellectual." Catholic educators are in thorough accord with this ideal of the college and have indeed been among the foremost advocates of the maintenance of the traditional small college as the purveyor of what has become known as a liberal education, as distinguished from the technical and specialized training given in the universities.

We have, moreover, shown a creditable earnestness in our efforts to bring our colleges up to the requirements demanded by the various standardizing agencies, and all honor is due to the Catholic Educational Association for the work that it has accomplished along these lines. This association has

served to organize and consolidate Catholic educational effort and to bring about a better understanding of the problems that confront us. Particularly noteworthy in this regard is the work that has been done in the matter of standardizing our colleges. Thanks to the zeal of the various committees that have been appointed to investigate this matter, we now have a very definite set of principles to guide us in the organization of our institutions, and we know precisely what we ought to have in the line of departments, equipment, number of professors and number of students. The purpose of this paper is not, therefore, to tell what the college should be but to call attention to some deficiencies in the application of the standards and to suggest some means that, in the writer's opinion, might serve as remedies for the situation.

One of the principal difficulties is that of securing an efficient teaching staff. All are agreed that mere knowledge of the subject matter is not sufficient for the teacher and that he must have, in addition, a certain amount of technical training that will fit him for his task. We recognize this fact in the case of our elementary teachers and are rightly insisting that our Sisters, before entering the classroom, shall have had a normal training in addition to their high school course. In other words, we insist that our teachers shall have at least as thorough a preparation as the teachers in the public schools. Similarly, in the case of the high school teacher, we demand that he or she possess a bachelor's degree or, at least, have the equivalent of a college education.

Thus far we are in accord with the various non-sectarian educational associations. But when it comes to the question of college teachers we relax, so to speak, and lessen the requirements. Most of the other standardizing agencies demand special preparation of the teacher in college. This implies, if it does not state specifically, that he shall have had graduate work along some particular line for at least two years after receiving his bachelor's degree. For heads of departments they require the Ph.D. degree or its equivalent. On the other hand, we are satisfied if our college teachers have an A.B. degree (which we require of high school teachers) or at least content ourselves with the recommendation that they have further

preparation.<sup>1</sup> In the opinion of many, with whom the writer agrees, this recommendation should be made a regulation and the college teacher should be required to do at least two years of graduate work, majoring in the subject which he intends, or is expected, to teach. It goes without saying that some of his work should be in one or more of the courses in education. This for a minimum. Such a graduate course should obtain for the student the Master's degree. Whenever possible the prospective teacher should pursue courses leading to the Doctorate. Not that the degree in itself should be the aim of his ambitions but that he may obtain the preparation and training of which the degree is a symbol. The goal, therefore, for which we should strive is a college staff of seven or eight professors, each having a Doctor's degree or at least a training equivalent to it, with a corps of assistants of the rank of Master sufficiently large to take care of the number of students enrolled. Only with such a staff can we hope to do consistently and regularly work of college grade.

What is here said is intended in no way to be derogatory of the work that has been done and is actually being done by our teachers in college who cannot meet the academic requirements specified. It is well known that the degree does not make the teacher and that the man without the degree often accomplishes better results than the Doctor or the Master. This, however, is by way of exception and is not a valid argument against teacher training. No one would admit its force in the case of primary or secondary teachers.

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<sup>1</sup>The item dealing with this point in the recommendations of the Commission on Standardization of the Catholic Educational Association reads: "The professors of the Standard College should have a college degree or its (academic) equivalent; they should instruct in that department for which they have had special preparation." (*The Catholic Educational Association Bulletin*, No. 1921, p. 103.) A proposed modification, to be acted upon at the annual meeting, 1922, reads: "The professors of the Standard College should have a Master's degree or its (academic) equivalent." (*Ibid.*) In this connection it is well to note that the Catholic University in its plan for the affiliation of colleges has, since 1912, demanded a somewhat higher standard than that required up to the present by the Educational Association. The University requirement reads: "Every instructor in the faculty (*of a college to be affiliated*) must have at least the A.B. degree from a college of recognized standing, and every head of a department must have at least an M.A. degree from a college in good standing. (*Year Book*, 1921-1922, p. 224.)

Why, therefore, appeal to it when there is question of the college teacher?

Neither does our proposition imply that no consideration is to be given to the long years of teaching experience that many of our college professors have had. This in itself is sometimes far more than the equivalent of a degree, especially when the teacher has kept abreast of the advances in educational theory and practice, and may well qualify the individual for a position on the college staff. Here again, however, we are dealing with an exception that can have no force in the case of younger teachers from whose ranks, as a rule, our colleges must be manned. The problem of standardizing our colleges is pressing, and we cannot sit idly by and wait for our teachers to acquire experience in the classroom.

"But surely," someone will say, "in the case of colleges that are conducted by priests the training that these men have received in the seminary, extending in most instances over a period of four years after they have received the Bachelor's degree, is amply sufficient to prepare them for the work of teaching." Frankly speaking, it is not. Nor is it so considered by priests themselves. The training of the seminary has no direct relation to the business of teaching, and the fact that a man has made a brilliant course in theology offers no guarantee that he will therefore be a successful teacher of English or History, not to speak of Mathematics or Science. It would seem at first sight that he ought to be qualified to teach the Classics, particularly Latin, and perhaps Philosophy. He might be if knowledge of subject matter were the only requisite, though even in the most favorable cases the extent of this knowledge may be questioned. If we add to this the fact that he has no technical training for the task of teaching, we can see that the priest is *per se* no better equipped for teaching than is the lawyer or the engineer. Even in his own field of theology and related subjects the Church ordinarily requires him to have attained the licentiate before he begins to teach. Surely we shall not err in following the example of the Church.

But will not the introduction of educational courses in our seminaries offer a solution of the difficulty? To a certain

extent, yes. However, these courses will of necessity be side issues, so to speak. The object of introducing them is to give our priests who are to engage in parish work an intelligent insight into, and an appreciation of, the problems that confront our teachers in the parochial schools. They are not intended to be teacher-training courses and at best can serve only as a preparation for the latter. They will still need to be supplemented by graduate work if the individual is to become an efficient teacher.

How, then, are we to set about securing a college staff that will meet the requirements? The way is clear, though there may be some question about the means. Let us consider the two classes of college teachers, religious and lay, separately. Under religious we include the religious properly so called, both men and women, and the secular clergy who are engaged in teaching. The heads of communities and the diocesan authorities, under whose direction colleges are conducted, must select the individuals who are to teach and send them either to the Catholic University or to some other institution, preferably Catholic, of course, where they can do graduate work, with explicit instructions as to the courses they are to follow. It is understood that only those will be selected who show an aptitude for some particular line of work. There will be no difficulty in getting the right sort of material if a little practical judgment is used in the matter. Not only among religious, but also in the ranks of the secular clergy, are there many who have all the natural endowments for teaching and who would welcome an opportunity to prepare for the work; and, of course, none others should be chosen. If such a plan were followed consistently, it would be possible for every college to have at all times one or more prospective teachers undergoing preparation, and thus the future of the teaching personnel would be guaranteed.

The only real difficulty in the execution of the plan is the matter of expense. This, however, must be met and, as a matter of fact, can be if we will only set ourselves to it. While the item of expense is not to be ignored it should not be exaggerated, and practically every college, or its authorities, can devise means of overcoming the difficulty. Many religious

communities and some bishops are actually now following out this method, and they do not appear to be overburdened with the task.

When there is question of the secular clergy, an added difficulty presents itself that ordinarily does not occur in the case of religious teachers. The diocese should, as a rule, pay the expenses of the secular priest while he is doing his graduate work as it would be too much to expect him to assume this responsibility personally. But here a problem arises. Secular priests do not ordinarily take up teaching as a life work, as do the religious. They engage in it for a time at the request of the bishop, but they look forward to the day when they will be taken out of the classroom and put in charge of a parish. Is the bishop, then, to incur the expense of preparing priests for college work only to have them give it up after a few years of service? The difficulty is a real one and will perhaps never be surmounted entirely. However, it can be obviated to some extent.

One solution would be for the bishop to demand a certain fixed period of service, say ten years, in the college. Another solution is the financial one. Many priests find it difficult to live on the salary of a college professor, especially if they happen to have anyone—for example, a mother or sister—dependent on them. A salary equivalent to that of a pastor of his own age will generally suffice to keep a priest in the classroom. The best way to meet the problem and possibly to eliminate it entirely is to use the method of selection mentioned above. Some priests like teaching; in fact, prefer it to parish work. Other things being equal, these are the men who should be chosen for the college staff. If the salary is ample, as it should always be, and the atmosphere congenial, the successful teacher will not care to change his occupation.

Now a word about the lay teachers. Most of our colleges employ some laymen or women either because of the difficulty of getting a sufficient number of properly qualified religious or because they wish to encourage our Catholic laity to take up the profession of teaching. This latter is a splendid motive and one that should be encouraged. The late Cardinal Gibbons was heartily in favor of the Catholic laity engaging

in the work of teaching, and the writer has heard him express the wish that we had more institutions of higher learning where our educated Catholic laymen might secure positions as teachers. The Catholic University sets the example where an actual majority of the teaching staff is made up of laymen. It is evident, therefore, that in discussing the problem of the college teacher we cannot ignore the laity. How, then, are we to secure properly trained laymen for our college staff?

This question is in reality simpler than the preceding one. It is a mere matter of dollars and cents. We can get qualified lay teachers if we are willing to pay them. There are many Catholics holding degrees that are teaching in non-Catholic institutions who would be in our schools if we offered them sufficient inducement. And here a word of warning. We cannot use the same standard in gauging the salary of laymen that we use in the case of priests. Theoretically it is all very well to say that a man should be paid what he is worth and that no distinction should be made between cleric and layman, but practically this principle will not work, and for very good reasons. The priest *ex professo* is working for the love of Good and not for a salary. He cannot, of course, get along without the latter; but he cannot, on the other hand, make it the motive of his work. Moreover, the priest ordinarily has only himself to look out for. If, as sometimes happens, he has others dependent upon him, this fact must be taken into consideration in determining what his compensation shall be. With the layman, on the contrary, the question of remuneration is paramount. Not that he, too, is not working for the honor and glory of God. He is a layman because he feels that he can best serve God in that state, and surely no one will deny that it is possible for him to do so. But being a layman he has responsibilities; usually he has a wife and children to care for, and when it comes to a question of securing a position the salary is the most important factor. Hence, if we want the layman in our schools—and there is no question but that we do—we must pay him as least as well as he would be paid in a non-sectarian institution. And if we are sincere in our plea that more of our Catholic laymen take up the profession of teaching we must give them

assurance that they are not making a mistake when they spend their time and money in the pursuit of a higher education.

One further suggestion in this matter of the lay teacher. Every one who has been engaged in college work for any length of time has come in contact with capable students who manifest no leaning toward the clerical state but who, none the less, give evidence of talent that might be utilized to good effect in the teaching profession. Sometimes they even make known a wish to engage in the work, but circumstances, financial generally, prevent their carrying out their ideas. Could not some method of financing the graduate work of such students be devised? Perhaps it will seem too much to ask the college authorities to assume this burden, but it strikes us that it might be a good investment. Of course, any plan of this kind would have to be worked out as a business proposition. There would have to be a very definite contract between the parties concerned as to salary, time of service required, etc., and the college would have to be protected against the possibility of the young man's switching into some other kind of work after getting his education; but these are matters that might all be arranged with a little care. Such a plan as this offers an opportunity for wealthy members of the alumni to do something substantial for their Alma Mater. We think it is worth trying.

The suggestions above made offer, in the writer's opinion, a plausible plan for the provision of a competent college faculty that will meet the demands of all standardizing agencies. Perhaps the plan will seem to some too ambitious or, perhaps, too idealistic. As a matter of fact, it is neither. And first, it is not ambitious. Sooner or later we shall be compelled either to man our colleges in accordance with the requirements stipulated by the various educational associations or to see them reduced to the rank of junior colleges. Whether we like it or not, these associations are in a position to dictate not directly indeed but indirectly. The large universities rely upon their estimate of the academic preparation of prospective students and upon the value of the degrees conferred by this or that college. As a result, young Catholic men and women



already enrolled or about to enter college are asking what is the rating of the various schools. This is by no means the whole explanation of the condition we are bewailing at the present time, viz., the presence of so many of our Catholic youth in non-Catholic colleges, but it is at least a partial one. If we would remedy this situation, therefore, we must remove all possibility of unfavorable comparison between our institutions and the so-called non-sectarian colleges in the matter of standard courses of study.

Neither is the plan we have outlined too idealistic. We certainly are not going to sit back and admit that we cannot bring our colleges up to the very highest standards required by any educational association. With the traditions of twenty centuries of educational effort behind us and the record of progress in the face of almost insurmountable obstacles, we are surely not now going to admit defeat! The great trouble with us, it seems, is that we must wait to be pushed. When pressure is brought to bear we raise a hue and cry and protest that we cannot meet this or that condition; then we settle down to work and meet it. And after the storm is past we realize that we have actually benefited by the experience. Witness what has happened in the case of our parochial schools. So it will be in matter of standardizing our colleges. Already the challenge has been issued and Catholic educators are not going to sidestep the issue. We feel that they will leave nothing undone to give our colleges a position in the educational world where they will yield to none in the character and efficiency of the personnel and the type of work that is done.

EDWARD B. JORDAN.

*(To be continued)*

## TEACHING PEDAGOGY TO SEMINARIANS

Catholic education is a great outstanding religious fact in American life today. Large numbers of American citizens refuse to take advantage of the opportunities for an exclusively secular education provided by the taxation of all the people. These American citizens establish and maintain on their own initiative and at their own expense a great system of schools and colleges, dedicated to the inculcation of religious principles and to the exaltation of religious ideals. These American citizens cheerfully accept a heavy financial burden in their determination to preserve to the child the most precious of all his inheritances—his faith in God and in God's word and his reverence and obedience for God's law. Catholic education is primarily and essentially a religious work. It flourishes in the United States because American citizens of Catholic faith understand its necessity and comprehend its sublime mission. So holy is this mission that thousands upon thousands of noble-hearted men and women enter into this thrilling task of true educational effort in a spirit of holy consecration without regard for earthly compensation or reward. Catholic education presents to the American people convincing evidence of the love that Catholics bear for the interests of their souls, for moral living based on revealed truth, and for the glory of God Himself.

The tremendous undertaking of providing educational opportunity for the Catholic children of the United States has always been blessed with intense devotion, eager enthusiasm and zealous leadership. We have no words to describe the honor due to the men and women members of religious communities who in the early days of struggle and sacrifice laid the foundation of Catholic education in the United States by the establishment of private elementary and secondary schools and academies. Their example has been followed to the letter by those who have succeeded them. Through their works great blessings came. The first foundations were securely laid in faith and confidence in God.

The early progress was, by force of circumstances, slow

and halting. No conspicuous advance was made in the development of Catholic Schools until the Fathers of the Plenary Councils of Baltimore legislated into existence the Catholic School as a parish institution. The call went forth to the parish priests of the country to lend their influence and leadership in the cause of Catholic education by the establishment of a Catholic School in every parish where such a great accomplishment was possible. Within less than fifty years 6,000 parishes in the United States have erected schools in conformity to the official decrees.

We are witnesses of remarkable growth and rapid progress. For this most consoling and inspiring fact we can thank the zeal of thousands of parish priests under whose patronage, direction and support this overwhelming educational achievement has been realized. These devoted shepherds have spared no effort in procuring for the little ones of their flocks the inestimable privilege of Christian education. All honor to the priests of the United States who have organized their parishes and inspired their people to support the project of placing Catholic children in Catholic schools. No assessment of Catholic educational effort in the United States is ever complete without sincere acknowledgment of the devotion of parish priests, whose zeal in the advancement of Catholic education is in such large measure responsible for the gratifying conditions we meet so frequently today.

The interest of the priest in education is a natural interest flowing from his appreciation of the holy office to which he has been called. To offer sacrifice, to reconcile sinners, to be the dispenser of the mysteries of God—these are his sublime functions. Withal he is essentially a teacher. "Go and teach" are the words of his divine commission. "Not by bread alone doth man live but by every word which proceedeth from the mouth of God" reminds the priest of his definite responsibility of engrafting the truths of heaven into the life of a struggling and suffering humanity. In the pulpit, in the confessional, in every contact with his people, the priest by word and example must of necessity be an educator.

In the school the priest faces educational problems as we commonly understand them. On the parish priest rests respon-

sibility for the spirit, policies, aims and achievements of the school under his control. It is not within the scope of this paper to attempt to suggest the methods or means by which the parish priest can most effectively fulfil his responsibility in the conduct of the parish school. Suffice it to say that the parish school needs the leadership and guidance of the priest if it is to fulfil its holy mission with any degree of completeness. The success of the parish school depends in no small measure on the intelligent and sympathetic interest and direction which the priest offers to this absorbing task.

Has the Seminary, the training school of the priesthood, any specific responsibility in helping the priest to a more definite and enlightened knowledge of the nature, aims and processes of education? Is it possible to assign to the Seminary the duty of giving formal instruction to the young seminarians in matters which bear on school management and control? The student preparing for the priesthood loves the things of the priesthood. Education is the priest's every-day duty. Is the Seminary in a position to give to the young priest an insight into the principles, problems and methods of procedure in education to the end that he may enter on his work with an intelligent and keen interest in everything that bears on the Church's varied activities in the educational field? If so, is the Seminary bound to accept this responsibility?

We have heard it remarked more than once that the Seminary is overburdened at present. There is little time for added courses and new subjects. Let us acknowledge that there are many things which might profitably be taught to students preparing for the priesthood. Let it be remembered, however, that in the process of selection one must give serious consideration to relative values. We make no plea for the introduction, into the busy lives of young seminarians, of a course in education worked out with the same amount of detail required in a professional school of education. We do believe, however, that every young priest should leave the Seminary in possession of certain definite knowledge on the general condition of Catholic education in his own diocese and in the United States. He should likewise have a fair

appreciation and understanding of the nature and aims of Catholic education, the primary psychological principle underlying good teaching, and the problems which go with the conduct and management of every school.

As a practical illustration of a plan adopted to bring to future priests an appreciation of the methods and problems of Catholic educational effort, reference can be made here to a course of lectures given in St. John's Ecclesiastical Seminary of the Archdiocese of Boston.

During the past three years, the plan of teaching seminarians some principles of educational procedure and practice has been given its definite place in the curriculum. The Diocesan Supervisor of Schools is assigned the work of giving a course of lectures on "Catholic Education" to the senior class. This class is made up of men in major orders who are in their last year of preparation for ordination to the priesthood. The time given to the course is thirty lecture hours during the first semester of the fourth year of Theology. Approximately one-third of this time is assigned to each of the following general subjects: Catholic Education, nature and aims; Principles of Teaching; Principles of School Management.

An experience of three years justifies the conclusion that this amount of work is eminently practical and can be added without strain to the seminary curriculum. An effort is made to balance the treatment of the general subjects with the following definite aims and purposes:

(a) To develop an appreciation of the nature of true education and to indicate the opportunities and responsibilities of the priesthood in the field of education.

(b) To present the psychological principles underlying successful teaching to the end that the priest may be in possession of certain standards by which to judge a lesson well presented and well taught, and that he may approach his own definite task of preaching and catechizing quite familiar with the principles upon which good method depends.

(c) To exemplify in the life of the parish school whatever has been developed according to the above-mentioned plans by setting forth the principles governing successful school management.

In the group of lectures treating of school management, such topics as the following are discussed: First Principles of School Management; The Priest in the School; The Diocesan Organization—Its Character and Purposes; Vocations to Our Teaching Communities.

The first objective of the course is to bring to the prospective priest a working acquaintance with first principles. There is neither time nor necessity to attempt to develop the so-called professional educator. The seminarian is taught the why and wherefore of the Catholic school. He is instructed to observe intelligently the procedure of any classroom. He is brought face to face with the every-day problems of school life, and the most effective solutions are pointed out to him. He is led to understand the needs of Catholic education in its local and national aspects.

That such a course will be of incalculable help to the young priest is beyond question. It will enlighten and steady him in the face of the countless educational problems of one kind or another which are inseparable from the priest's active life on the mission. It will awaken a professional interest in things educational and it deepens and confirms the conviction that religion, the greatest inheritance of mankind, the highest and noblest concern of finite creatures, is the heart and soul of true education.

This addition to the curriculum of the Diocesan Seminary of the Archdiocese of Boston of tried and proven worth in the mind of the seminary authorities is considered a step forward on our road of progress in the improvement of Catholic educational opportunity and efficiency. The priests of past generations are to be thanked and praised for what we have in our day. We look to the priests of the present generation to carry on with equal enthusiasm the educational traditions handed down to them from the past. To be taught what these traditions are, their nature, their value and their capacity for improvement is the sole aim and purpose of teaching pedagogy to seminarians.

AUGUSTINE F. HICKEY,  
*Diocesan Supervisor of Schools,*  
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## AN ENDOWMENT FUND FOR A PARISH SCHOOL

At the advanced age of eighty-four the Right Reverend Monsignor Henry A. Brann, D.D., departed from this life on December 28, 1921. He was among the first students to enter the American College in Rome and was ordained there in the year 1862.

For thirty-two years he was pastor of the Church of St. Agnes, East 43d Street, New York City. When he was placed in charge, January 26, 1890, he found a debt of \$84,000. This did not thwart his plans for a model parish school, which was opened in 1893. Within a period of fifteen years the parish was free of debt, and in 1908 the last mortgage was removed from the school. He then began to gather an endowment fund which reached a total of over \$200,000. For the parish school endowment he assigned \$148,000; for the charities of the parish he invested \$25,000; the balance was set aside for the higher education of graduates of St. Agnes' School and for the support of students at the American College in Rome.

Monsignor Brann celebrated the golden jubilee of his priesthood June 2, 1912, with a solemn Mass of Thanksgiving, and a notable civic reception at the Lexington Opera House. Among the speakers on this occasion were Chauncey M. Depew, Bourke Cockran and John D. Kernan. The speakers praised the jubilarian, not only for his effective work as a churchman but also for his broad range of learning and his personal contributions as a writer to the amicable discussion of public questions. His conciliatory policy in presenting the claims of the parish school won for him many tributes from non-Catholics, together with some generous contributions. Among these were ex-Postmaster General James and members of the Union League Club, where he was always greeted as a welcome visitor. His line of argument was to show that the Catholic School is closely correlated to the stability of the American Republic, and that a school without religious teaching did not exist in the thirteen colonies that combined to form the United States of America. His argument is given at length in the pamphlet, "Christian Education; Necessary to the

Stability of the State," published in the year 1916 by the Paulist Press (120 W. 60th St., New York City). Some notable excerpts follow:

If, therefore, anarchy and socialism, the two greatest foes of the stability of the state, are the logical outcome of infidelity, it follows that the antidote for infidelity is necessary for the stability of the state. Now what is this antidote if it be not an education in which the principles of Christianity are inculcated? Anarchists and socialists themselves recognize in Christian education the greatest obstacle to the realization of their plans, and consequently they make war on it and rejoice when they find among Christians misguided allies who seem not to see that they are undermining the state when they attack the Christian school. Even in a community brought up as Christians, vice and error will powerfully assert themselves, and constant care and watchfulness are required to prevent the evil from overcoming the good. The taint of original sin is in human nature. In spite of the influence of the Christian school and of the Christian Church the rebel vices of humanity fill the prisons with their victims. But if the conservative influence of Christian education be taken away, how much more rapidly will the pestilential microbes multiply in the body politic! "For if in the green wood they do these things, what shall be done in the dry?" (Luke xxiii, 31.)

It is true that this education might be divorced, as it sometimes is, from secular education, and be given in the school before or after school hours, or in the home, or in the church. But such a mode of proceeding would be wrong in principle. In such a system religion would not get the place to which its dignity and importance entitle it. Religion would become in the mind of the child an accidental, instead of being considered a substantial and essential part of his training. If religion be necessary to the stability of the state, as we have shown, why should the teaching of religion be expelled from the school in which young citizens are being formed? Can any Christian hold that the knowledge of God and of Christian morality is of less consequence to the young citizen than a knowledge of reading, writing and arithmetic? Does not the knowledge of God and obedience to His laws elevate man's intellect, spiritualize his mind, and help to control his evil inclinations and passions; inspire him with respect for his superiors, with charity for his fellow-men and love for his country? Have not the greatest patriots been those who were taught in Christian schools that it is a sacred duty to die for one's country? How can a man be true to his friend, to



his family, or to his country, if he be not true to his God, Who is the source of every moral obligation in the family and in the country? Will not the examples of both male and female patriots recorded in the Bible—of Deborah and Judith; of Jonathan and David and the Machabees; of our Lord, Himself, weeping over Jerusalem—fill the minds of the young with love of the flag that symbolizes the glory and the honor of their native land?

If religion be taught only before or after school hours, the study of it becomes an odious task added to the pupil's daily toil. Religion then grows to be as distasteful to him as the unnecessarily strict observance of the Puritan Sunday became to the young New Englander, who, in consequence, frequently grew tired of his father's religion, threw it away and became a rationalist. Religious duties are not holiday clothes to be worn only on festivals. God rules and governs mankind every day as well as on Sunday, every hour of the day as well as before the opening and closing of the school. What will children think of religion if the law forbids the mention of it or the study of it during the most important hours of the day?

Besides, in the home it is often impossible for the parents, especially if they are poor and have many children, to find the time necessary for religious instruction. The hard-working father has often to labor late into the night, and the over-worked mother of a large family is not equal to the task. The duty of Christian education, to be properly performed, requires virtue, intelligence and leisure. But in the parents either one or all of these conditions are often lacking. Moreover, there is no more reason why religious education should be exclusively confined to the home than that secular education should be exclusively given there. Why should religious education in a Christian community be relegated to the home and a ban put on it in the school, as if Christianity were something despicable or of secondary importance? The family gives character to the state. Is not the Christian home the model home, and the Christian state the model state, and are not both the fruit of Christian education? We grant that Christianity should be taught in the home and in the Church, but it should not be restricted to those places and banished from the school. If the catechism must be taught only in the home, why not limit the teaching of reading and arithmetic to the same place and thus abolish the school altogether and take off the burden of taxation for education? This would be in accordance with the theory of many able American writers and statesmen, who have held that the state has not the right to assume the rôle of an educator, as such a rôle is beyond its competence.

The school is a supplement to the home and an annex to the Church. The schoolmaster represents the parent and the priest represents Christ. Both schoolmaster and priest are therefore bound to teach the knowledge of God to their charge. Religion should find a sanctuary in the home and in the school as well as in the church, for in these three places are souls made by God to know and love Him here on earth and afterwards, by keeping His laws to enjoy Him forever in Heaven. The rights of God know no geographical boundary. The more of this religious education the child obtains the better it is for soul and body. His knowledge of God helps to make him a man of virtue, and virtue is not only good for the soul but also for the body. The virtues of the pure and temperate man bring happiness to himself and benefit all who come near him. Thus, then, religious education blesses the individual and the family and consequently the state, which is their creature. The citizen cannot be divorced from the Christian in the same individual.

A similar declaration was put forth by Dr. A. A. Hodge in the *New Princeton Review*, January, 1887, which is remarkable as coming from a non-Catholic. He advocated the importance of religion in the education of the young, on the ground that education involves the training of the whole man and all his faculties, of the conscience and of the affections as well as the intellect; and that it is absolutely impossible to separate religious ideas from the great mass of human knowledge. He denied the claims advanced for neutral education. Without religion it can only be imperfect.

In view of the entire situation of public education in the United States, shall we not all of us who really believe in God give thanks to Him that He has preserved the Roman Catholic Church in America today true to that theory of education upon which our fathers founded the public schools of the nation, and which have been so madly perverted?

Dr. Hodge goes on to show that the plan of excluding all positive religion is unprecedented, no nation or race having ever before attempted it. The experience of the ages points to reverence for God and His future rewards and punishments as absolutely essential to the sustaining of parental and governmental authority. The corner-stone of the American Republic was the Christian religion. Many quotations from

speeches and writings are given in support of this statement. None of the great Americans ever dreamt of building on an infidel or agnostic foundation. Even Franklin and Jefferson, who might be regarded as exceptions, never excluded God from their thoughts—the former advocating the opening of the Federal Convention with prayer and the latter declaring “that the liberties of a nation cannot be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God.”

THOMAS McMILLAN, C.S.P.

## LEARNING PLAY LEADERSHIP

Personality and mother wit go far to make a skilful and deft play leader. They are half, and more than half the battle. The play leader who lacks them will never come off with flying colors. But personality and mother wit are not the whole trick. Play leadership is an art, a craft, or, if you will, a profession, as truly as is classroom leadership. It has its traditions, its stored-up experience, its technic, its literature.

Mother wit will carry its possessor far, but it will not teach all there is to know about such things as folk dancing, story telling, hand work, games and athletics, tournaments and badge tests, playroom and playground layout and equipment, the educational value and utilization of play, to say nothing of side lines like gardening, dramatics, pageants and first aid. Yet a working knowledge of these and many other kindred things are part of the required equipment of the ideal play leader of today. Obviously, the aspirant to play leadership must study and train, just as he must study and train for class teaching or for any other profession or craft.

The practical question stares us in the face: How can the play teacher or the class teacher preparing for or engaged in the daily work of our Catholic schools acquire the elements, at least, of the technical phases of play? The present paper is written to suggest a few feasible ways and means.

One of the most successful and accomplished play leaders in the country known to the writer is a Catholic Sister. She has resourcefulness and an ideal personality. She has technical training and experience. After this introduction of her to you, she would probably prefer that her name be left out. But she is doing one of the finest pieces of school play leadership that is being done in the United States today. She is directing the play activities at a Catholic girls' boarding school, and this in addition to her class duties. Here is a bit of her history that will perhaps suggest what opportunities are open to others who would like to take up the work but do not know exactly how to go about learning it.

In 1901, shortly after her entrance into the Order, she was sent back to her mother house on sick leave, or, as many thought at the time, to be gotten ready for Extreme Unction and the undertaker. She and others at the mother house diagnosed her case less pessimistically, and she was appointed assistant in gym work to Miss X, the physical directress at the mother house and a graduate of the Sargent School for Physical Education. Basketball, tennis, fencing, ball tossing, gym work and long walks became part of her daily routine. Health returned, and meanwhile she had learned much, because she had set herself to learn.

Five years later she was appointed to classroom work at another center. During this period she took private lessons in folk dancing twice a week from Miss Y, a graduate of the Gilbert School. And meanwhile she kept in close touch with the directress of a high-grade local playground. This directress happened to be a member of the sodality.

The school where our sister was stationed had an inner playground surfaced with brick. Just beyond this was a large vacant lot, about one-third of a city block in size. She got the boys together, boys of from fourteen to seventeen, and soon they had cleaned up the lot and carried cinders and ashes enough to make out of the lot a very good athletic field. Every afternoon from 3.30 to supper time she was with the boys on the field. At first they were a little reluctant, until they found that she knew the fine points of baseball as well as the best of them. Then they were with and for her heart and soul.

In 1915 she was changed to another city. Here she joined the local Playground Association, studied at its institutes, and learned basket weaving, paper folding, and story telling. Incidentally she spent a good deal of her spare time on Saturdays and holidays on the municipal playgrounds, conferring with the directors on the spot and observing activities. On these visits she met uniformly with the most courteous and cordial reception from those in charge.

Such, in brief, is the manner in which one ambitious Sister, convinced of the educational value of play, went about seeking what she might devour—and digest and assimilate. She has

succeeded. She has made good, and no one who has seen what she has accomplished and is accomplishing with her girls can doubt how worth while it has all been. Apart from the unusual circumstances which led to her being made assistant gym instructor, the opportunities she has sought out and made use of in her play training are opportunities open to a good majority of our Sisters. Where there's the will. . . .

Suppose we take a typical case. Here is a teacher or director who is interested in play, knows its value and place in an educational scheme, is anxious to inaugurate fuller play activities, but is perhaps a little unfamiliar with the field and wants information and coaching as to how to go about making himself or herself ready. What suggestions could be given that would be practical, workable, feasible? The following are made with due reserve and hesitation.

First, make out a list of the plays and games you already know, the plays and games of your childhood or adolescent days. Of some you remember the names, of others you remember perchance only some of the rules in a hazy way, of still others you have very clear and keen remembrance and have kept much of your earlier skill at them, a skill that will easily re-awaken and revive under practice and use. Which of these plays and games are suitable to your exact school circumstances? A little thought brings home the fact that you have had and have stored away in cobwebbed corners of memory, a good investment fund of play experience. So much to start with.

A little reference to the current literature of play and the play movement will brush up many of your past memories that have accumulated a coating of dust in the passing years since you gave up the things of a child. Your school library may already have some standard books on games for the young. If not, they can be purchased for a very small sum. Not many are needed. A half dozen will be ample to start with, and even two or three will help much. For instance, get hold of Jessie Bancroft's "Games for the Playground, Home, School and Gymnasium," or the smaller collection, "Education by Plays and Games" by George E. Johnson, or even the still smaller and most suggestive "What to Do at Recess" by the same author.

If you want to acquire something more of the background of play, it will be worth your while reading through Henry S. Curtis' "Education through Play" or perhaps Gulick's "Philosophy of Play." Notwithstanding the somewhat formidable titles of these two books they are eminently readable. are crammed with facts worth knowing, and are alive with anecdote and illustration from everyday life. If you are looking for something a bit more thorough on actual play work, it would be well to look up Curtis, "Practical Conduct of Play."

Of course there are plenty of other works, but the above are a good nucleus for a play library. And of course the library should, if possible, contain some current periodical literature. Probably the most practical periodical to get would be *The Playground*, published monthly by the Playground and Recreation Association of America.

But play leadership is not learned in the quiet of the studio. Adroitness in the craft must be acquired on the playground. Begin work on a small scale with what games you know, and learn by doing. If you live in a fairly large community, there will almost certainly be found therein one or more well-supervised municipal playgrounds. An occasional Saturday or holiday spent at one of these in observation and in consultation with the director will net you many practical hints and put you in touch with many valuable methods and devices. You will be drawing on the accumulated and systematized knowledge of several decades of playground activity in this country and Europe.

In such a community, too, there is apt to be a local playground association. Why not join it? Membership brings you into personal touch with others interested and with the pooled experience of the community. Then, too, many such local associations or local playground groups conduct short courses in play technic which are open to members or others interested. These institutes may run from a week to months and often give a splendid bird's-eye view of the whole field or else take up some special phase of playground work and give short, intensive courses in it. A telephone call to the authorities in charge of the municipal or school playgrounds

of your community will usually get you exact information on dates, subjects, and conditions for enrolment.

One who is alert and wants to learn will be able to make arrangements at slight cost for private lessons by professional teachers in many of the basic activities and arts of the playground. There are a great number of Catholic men and women professionally engaged in playground work and kindred fields. In the average town or city they can usually be gotten in touch with by a little searching and inquiry.

The foregoing suggestions are for the ordinary teacher who wishes to do some play work as a side issue or as an integral part of her educational task. Of course the more systematic way is to acquire knowledge of play technic as a part of normal training, either in the religious community's normal school or at summer schools. Courses in play and games and kindred subjects are now given at a great number of summer schools throughout the country and are attended by an increasingly large number of teachers who see in play activities the great physical, intellectual, and moral educational value they have. Such courses usually include a certain amount of practice or field work on the playground.

Kindergarten teachers have already gotten in their normal training much of the technic and spirit of play. They are, however, apt to be lacking in the knowledge of games and plays for older children. On the other hand, physical directors or graduates of schools of physical culture, while splendidly equipped along certain lines, may and often do lack appreciation of and acquaintance with play activities that have less of physical exercise, such as story telling, hand work, gardening, or dramatics.

But quite apart from such special training, may we not hope that the time is not distant when every Catholic normal and summer school will include in its curriculum play courses for all grade and high school teachers. Some years ago a special committee of experts drew up a very detailed outline of courses in play. This outline was divided into three sections: a normal course in play for professional directors, an institute course in play, and a course in play for grade teachers. The whole outline and report was printed in full



in the Proceedings of the Third Annual Congress of the Playground Association of America. It is indispensable for those interested. The course for grade teachers included a brief treatment of play and childhood, of hygiene and first aid, of social conditions in the neighborhood, of the play movement, and of the practical conduct of play.

It was the unanimous sentiment of the committee that some minimum requirement in the organization and conduct of play should be a part of the training of every teacher. Bearing in mind that children's play is not mere relaxation or release of surplus energy but is rather their most characteristic activity, and that play has deep educational influence on growth of body, mind and soul, what would *you* think of this committee's view?

Throughout this series of articles on play, the writer has said little on a question which is always near to the lips and deep in the heart in any Catholic discussion on education: What would He say, the great Educator, and what was His method? One of the great contributions of His Spouse to human welfare has been Her century-long insistence on the setting aside of one day of each week for worship indeed but none the less for play. "The sabbath was made for man." Has She not been carrying out His behests? And has She not read His will aright? And is it straining the text too much to say that those who stand aloof from the child in his play and think it nothing worth may well be sharers in the sharp rebuke to those who would have forbidden the little children to come to Him to be blessed, but also to be His playfellows?

JOHN M. COOPER.

## CHURCH LAW ON THE CERTIFICATION OF CATHOLIC TEACHERS

*(Concluded)*

Considering the time, thirty-eight years ago, and the wide variance in conditions prevailing through the dioceses of the country, the basic requisites of this decree were very considerable. It demanded four things which even today would be regarded as important factors in any general plan of certification, viz.:

1. An Examination Board for teachers in every diocese.
2. An annual Teacher's Examination.
3. A Teacher's Temporary Certificate.
4. A Teacher's Life Certificate.

The details also were set forth in a remarkable manner for a general decree. It did not, however, contain the whole law on certification.

In the mind of the Council every teacher was to be certificated unless he had taught before the holding of the council. The decree did not, as it stood, apply to all religious teachers. Only those belonging to diocesan communities are mentioned in it, i.e., as being obliged to follow the procedure outlined. For all the remaining religious, those belonging to communities which were not subject to the Bishop of the diocese, other provision was made.

In its final paragraph decree 203 stipulated that whenever the Bishop had evidence either from his visitation or otherwise that such communities maintained incapable teachers in the schools of his diocese, he must warn the Superior of the community that within a reasonable time this be corrected. Should the Superior fail to cooperate, the Bishop was to make the matter known to the Sacred Congregation in order that a remedy be found for the situation, all agreements or contracts as to the appointment and removal of teachers made by the Bishops with the Superiors remaining in force.

Then in the matter of detail, the decree on certification, although admirable in many respects, left some important features undetermined. Obviously much was left to the dis-

cretion of the Bishops in their respective dioceses; much, too, might legitimately be inferred from other acts and decrees of the Council.

The subject-matter of the examination, for example, is not explicitly mentioned in the decree. Perhaps this was also to be determined by the local boards under the Bishops. The mind of the Council was, however, expressed on the matter in another decree ultimately connected with that on certification.

The Council not only legislated upon the final acts, so to speak, in the process of certification—that is, the issuing of the certificate—but included in its rulings some requirements in regard to the period and the process of preparation.

Closely following the decree on certification is one on the normal schools. This contains in brief the data on what should be the pedagogical preparation of the religious teachers, whether members of diocesan or non-diocesan congregations. In it is to be found an expression in reference to the studies to be pursued. It is sufficient indication of what the subject-matter should be for the teacher's examination.

The text and translation follow:

Ut autem sufficiens numerus magistrorum Catholicorum semper praesto sit, singuli, vero eorum ad sacrum et sublime juventutis instituendae munus optime parati, monemus ut Episcopi quorum interest, vel ipsi per se, vel, si opus sit, etiam invocata auctoritate S. Congregationis, agant cum superioribus congregationum muneri in istis scholis docendi dedicatarum, ut quantum fieri potest scholae quae dicuntur Normales, ubi nondum existunt et earum necessitas apparet, instituantur in domibus opportunis, in quibus juniores ab expertis et maxime idoneis magistris in diversis disciplinis et scientiis, in methodo et paedagogia ceterisque ad utile scholae regimen pertinentibus protracto temporis spatio et diligentia vere religiosa instruantur.

“In order that a sufficient number of Catholic teachers may always be ready, each one of whom is well prepared for the holy and sublime office of educating Catholic youth, we advise that the Bishops concerned, either directly on their own authority, or if need be, invoking the authority of the Sacred Congregation, confer with the superiors of congregations dedicated to the office of teaching in the schools and in order that Normal schools be established where they do not yet exist and there is need for them. These are to be in suitable establishments where the young may be trained by skilful and

eminently qualified teachers during a sufficient period of time and with a truly religious diligence, in the various disciplines and sciences in method and pedagogy, and the other branches pertaining to good school management."

The final expressions in regard to the studies mean neither more nor less than that a normal school curriculum should be used in this institution. On it the teacher's examination should with all propriety be based. While the decree is undoubtedly general enough to permit of wide interpretation, the specific mentioning of method and pedagogy and the other branches pertaining to school management give the outline for a course of study appropriate for a normal school, and the basis also for the teacher's examination.

It might further be noted that in decree 206 the Council approved the practice already in force of establishing normal schools for lay teachers, declaring this to be a work worthy of all praise and assistance.

While it is not our purpose to inquire into the extent of the observance of this decree on certification, a question which has been occasionally raised, it may be noted that although only a small number of dioceses have had boards expressly appointed for this purpose, other dioceses have held teachers' examinations more or less in conformity with the decree. Bishops have at times required the school boards, authorized by decree 204 for the inspection and examination of schools, to conduct this examination, and in recent years, since diocesan superintendents have been so widely appointed, the teachers' examination has been entrusted to them. Consequently the number of these diocesan examination boards appearing in the official directories does not represent the number of dioceses carrying out the provisions of the decree in regard to the teachers' examination. In 1920, for example, only seven dioceses reported boards for the examination of teachers, whereas eighty had either the school board or superintendent and frequently both.

No further official expression of a general character on the question of certification appeared until 1892, when the historic school controversy among Catholics was at its height. At the meeting of the Archbishops of the United States, held

in New York City, fourteen propositions were presented by the Most Rev. Francis Satolli, Apostolic Delegate, "For the Settling of the School Question and the Giving of Religious Education." Among these appeared the following on certification:

We enact and command that no one shall be allowed to teach in a parochial school who has not proven his fitness for the position by previous examination. No priest shall have the right to employ any teacher, male or female, in his school, without a certificate of ability or diploma from the Diocesan Board of Examiners. (Proposition III.)

Normal Schools, as they are called, are to be established where they are wanting and are evidently necessary. (Proposition IV.)

These propositions were verbatim reproductions of decrees 203 and 205 of the Third Plenary Council already commented upon.

Two other propositions are amplifications or extensions of propositions III and IV, but neither in the letter nor spirit were they mandatory enactments to be understood in the same sense as the decrees. These propositions were as follows:

For the standing and growth of Catholic schools, it seems that care should be taken that the teachers prove themselves qualified, not only by previous examination before the Diocesan Board and by a certificate or diploma received from it, but also by having a teacher's diploma from the School Board of the State, awarded after successful examination. This is urged, first, so as not to appear regardless, without reason, of what public authority requires for teaching. Secondly, a better opinion of Catholic schools will be created. Thirdly, greater assurance will be given to parents that in Catholic schools there is no deficiency to render them inferior to public schools; that, on the contrary, everything is done to make Catholic schools equal to public schools, or even superior. Fourthly, and lastly, we think that this plan would prepare the way for the state to see, along with the recognized and tested fitness of the teachers, that the laws are observed in all matters pertaining to the acts and sciences, to method and pedagogics and to whatever is ordinarily required to promote the stability and usefulness of the schools. (Proposition XIII.)

It is necessary that what are called Normal Schools should reach such efficiency in preparing teachers of letters, arts and

sciences, that their graduates shall not fail to obtain the diploma of the state. For the sake of the Catholic cause, let there be among laymen a growing rivalry to take the diploma and the doctorate, so that, possessed of the knowledge and qualifications requisite for teaching, they may compete for and honorably obtain, positions in the public gymnasia, lyceums, and scientific institutions.

The knowledge of truth of every kind, straightforward justice united with charity, the effulgence and appreciation of the liberal arts—these are the bulwarks of the Church. (Proposition XIV.)

These propositions reenforce the provisions of the Third Plenary Council. The Diocesan Board for the examination and certification of teachers and the Normal School are restated as points of law binding everywhere. The recommendation that teachers obtain state certificates as well as the diocesan was made in view of very definite reasons which are plainly set forth. Such a procedure appeared then as well calculated to give the Catholic school teachers a reputation for efficiency fully as good as that of the public school teachers. The applicability of such a plan to present conditions would be open for discussion. No recommendation would, of course, hold in circumstances where a principle was in jeopardy, as, for example, freedom of education, or if it were feared that through it the state would be encouraged to exceed its rightful sphere in education. Should its adoption tend toward giving the state an educational monopoly, it would obviously be inadvisable. As the Pastoral Letter of the Bishop of the United States (September, 1919) says:

The spirit of our people in general is adverse to state monopoly, and this for the obvious reason that such an absorption of control would mean the end of freedom and initiative. The same consequence is sure to follow when the state attempts to monopolize education; and the disaster will be greater inasmuch as it will affect, not simply the worldly interests of the citizen, but also his spiritual growth and salvation. With great wisdom our American Constitution provides that every citizen shall be free to follow the dictates of his conscience in the matter of religious belief and observance. While the state gives no preference or advantage to any form of religion, its own best interests require that religion as well as education should flourish and exert its wholesome influence

upon the lives of the people. And since education is so powerful an agency for the preservation of religion, equal freedom should be secured to both. This is the more needful where the state refuses religious instruction any place in its schools.

As far, then, as the general enactments go, the legislation of the Third Plenary Council of Baltimore represents the law on certification for the Catholic teachers of the country. In diocesan statutes and regulations will be found the measures taken for its enforcement and its application to local conditions. In some dioceses extensive plans have been inaugurated to raise the existing requirements for certification and such means as summer schools, extension courses, normal courses conducted under university and college direction, the developments of recent years, are systematically used for the better preparation of the teaching corps. State activity and the increased requirements for teachers generally have had their effect one way and another on these diocesan arrangements. That such efforts for teacher improvement are thoroughly in conformity with the mind of the hierarchy on the matter appears from various passages of the Pastoral Letter of September, 1919, the most recent expression of an official character on the question of teacher preparation. After rendering thanks to the "Father of Lights" Who has blessed our Catholic schools and made them to prosper, the Bishops say:

We invoke His benediction upon the men and women who have consecrated their lives to the service of Christian education. They are wholesome examples of the self-forgetfulness which is necessary in time of peace no less than in crisis and danger. Through their singleness of purpose and their sacrifice the Church expresses the truth that education is indeed a holy work, not merely a service to the individual and society, but a furtherance of God's design for man's salvation. With them we realize more fully than ever before the necessity of adhering to the principles on which our schools are established. If our present situation is beset with new problems, it is also rich in opportunity; and we are confident that our teachers will exert themselves to the utmost in perfecting their work. Their united counsel in the Catholic Educational Association has already produced many excellent results, and it justifies the hope that our schools may be organized into a system that will combine the utilities of free initiative with the power of unified action.

In educational progress, the teacher's qualification is the vital element. This is manifestly true of the Catholic school, in which the teacher's personality contributes so much toward the building of character and the preservation of faith along with the pupil's instruction in knowledge. If, therefore, the aim of our system is to have Catholic youth receive their education in its completeness from Catholic sources, it is equally important, and even more urgently necessary, that our teachers should be trained under those influences and by those agencies which place the Catholic religion at the heart of instruction, as the vitalizing principle of all knowledge and, in particular, of educational theory and practice. We note with satisfaction that our teachers are eager for such training, and that measures have been taken to provide it through institutes, summer schools and collegiate courses under university direction. We are convinced that this movement will invigorate our education and encourage our people, since the work of teachers who are thoroughly prepared is the best recommendation of the school.

PATRICK J. McCORMICK.



## VOCATIONAL EDUCATION THROUGH THE CONTINUATION SCHOOL

(Continued)

### V. CONTINUATION SCHOOL IN MUNICH<sup>13</sup>

Every boy in Munich between the ages of fourteen and eighteen (or seventeen, should his apprenticeship last only three years) must attend in the daytime some school belonging to the continuation school system, unless he is already attending one of the Oberrealschulen or secondary schools which prepare for the universities. Every trade having at least twenty apprentices has its special school and the boy attends the special school for his trade. Attendance is free and the employer is compelled by law to allow his young employees sufficient time from their work to attend the schools. This compulsory continuation school averages from eight to ten hours weekly and is held at the most convenient hours—in all cases between seven o'clock in the morning and seven o'clock in the evening. Every apprentice spends one whole day or two half days of his working week in a trade school. As a rule this involves a reduction in wages. Some employers' associations, however, pay wages on both school and work days.

In 1912, out of an entire population of approximately 600,000, there were nine thousand four hundred boys enrolled in these continuation schools, distributed in fifty-two trade schools and twelve general schools. The trade schools are attended by all boys who are apprenticed to any trade, the general schools by unskilled workmen (about eleven hundred) day laborers, barrow men, errand boys and servants. The general schools also receive the apprentices of trades that are too small to warrant special schools. Trades with a great number of apprentices (such as mechanics, locksmiths, bakers, butchers) have at their disposal several trade schools in different parts of the town, in order to shorten the distance to school. The only exception is that the twelve hundred commercial apprentices are housed in a single building in the cen-

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<sup>13</sup> For a fuller account Cf. Kerschensteiner: Three Lectures on Vocational Training, also Best and Ogden: "Problem of the Continuation School."

ter of the town. The compulsory continuation schools, together with the voluntary continuation schools are distributed in seven school buildings throughout the town. One of these school-houses contains only the commercial apprentices, a second principally the different branches of painters, a third the various buildings and arts trades, a fourth the printing and reproducing trades, fine mechanics and machine locksmiths, a fifth the different kinds of woodworkers. The butchers' trade school is combined with the town slaughter-house. The gardeners' trade school has its own grounds. Six of the fifty-two trade schools are still in the buildings of the elementary schools.

In the fifty-two trade schools there are about one hundred and twenty teachers entirely attached to the school and about three hundred who give lessons there in addition to other work. The teachers are recruited from all kinds of professions and vocations. Academic and normal school teachers cooperate with master-workmen, journeymen, artisans and agriculturists, and they exert an excellent influence on each other. The artisan, the master and the journeyman learn to respect the workman who is engaged with him on the same educational problem. Practical instruction in workshop, laboratory, shop and garden, is the central point of every apprentice's day school.

The final authority on all matters pertaining to the Continuation Schools rests with the Director of Education. In many other German municipalities, however, the Continuation Schools are not under the authority of the Director of Education, but of the Board of Commerce. All trade schools, including the Continuation Schools, are under the direct supervision of nine head-masters or directors, with sub-directors for each single school. Each Continuation School also possesses its own school board, consisting of a head-master of the trade school, a member of the municipality and three employers of the trade. It is the business of this board to manage the affairs of the school and especially to keep watch on the regularity of attendance. To most trade schools is attached an association of employers, who bear the expense of school material, take part in the discussions on the plan of instruction, have the right of proposing technical teachers, assist in the super-

vision of practical subjects, cooperate in the examination of apprentices, and help to spread interest in the school and to further its prosperous development.

The yearly expenditure for the individual continuation-school pupil is about eighty marks, whereas the yearly cost of each primary school pupil is about ninety-three marks, and of each pupil of the higher schools two hundred marks. The expenses of the primary school, however, are borne principally by the town, those of the higher school in most cases by the state, while the expenses of the continuation school are borne by the state and town together.

These schools are not merely technical or trade schools. They only make use of the pupil's trade as the basis of their educational work. The trade training which they give is not the object of the school. This training is very thorough in Munich but it is not the ultimate end of the continuation schools. It is only the starting point for the wider general training for the education in practical and theoretical thinking, in consideration for others, in devotion to common interests, in social service for the state community. In this way the continuation school of Munich realizes the mean between the two extremes of attempts at vocational education. It is far more practical than the academic, theoretical education of many such schools while at the same time it is not open to the objection that it is mercenary and materialistic in its aim. It fulfills the requirements of Cooley's definition of vocational education, "such training as will enable a man to make the most of himself as a worker, citizen and a human being," in a very high degree. How this is done a study of the internal organization reveals.

The greater part of the time, about three hours a week, is given to actual work and instruction in the workshop, laboratory or garden. The chief end in view is to make the pupil more efficient in his trade, not to educate him out of his trade, but to train him in the trade which he has already chosen, so that some day he may become a master. Teaching in drawing and arithmetic, which are included in the curriculum of all trade schools, is most intimately connected with this practical instruction. Nothing is drawn that has not been made in the workshop. Every process in work or construction is followed

out in figures. By making out preliminary estimates and bills the pupil learns the value not only of material and work but also of the time that has been spent upon the work. It is particularly useful for the apprentice to recognize by these bills how much time he has spent on the work—and this, of course, is very great with apprentices—increases the cost of production. Whenever the work in hand demands a knowledge of physics and chemistry to show the pupil the reasons for what he does, or to teach him how to make new experiments with success, he receives instruction in special laboratories in the knowledge of laws required for well-considered work.

Civic education is generally planned as follows in the different trade schools: First, the historical development of the trade to which the pupil belongs is discussed. He is shown in the struggles of his fellow-workers the continually growing interdependence of interests among all citizens of a community. Concrete examples of devotion to a common cause are placed before him. Thus by degrees he recognizes how the problems arose which occupy town and nation today, and learns the duties and rights of the individual within the state. This insight is strengthened into the will to consider others and to devote himself to common purposes by the associations of pupils in working groups, especially in the last school year. Hygienic training is given not only by special instruction in hygiene, but also by gymnastics and games on Sunday afternoons and during the school holidays.

Thus it will be seen that the continuation school is in reality a home of education; it endeavors to take care of the whole boy. By interweaving all its branches of instruction with the life and work of its pupils it not only constitutes a most excellent correlation of studies but realizes in a high measure the value of motive as a pedagogical factor. The following time table for brassworkers is a typical specimen:

Age .....	14-15	15-16	16-17	17-18
	<i>Hours per week</i>			
Trade arithmetic, bookkeeping.....	1	1	1	1
Business composition, essays and reading.....	1	1	1	..
Citizenship, sensible living and hygiene.....	1	1	1	1
Information about trades, goods and tools.....	1	1	..	..
Drawing .....	3	3	2	3
Practical work.....	..	..	2	3
	<hr/> 7	<hr/> 7	<hr/> 7	<hr/> 8

The first three subjects are invariably taught in all trades, though the actual treatment is adapted to each particular trade. In this school drawing, mostly trade drawing, occupies three hours the first year, three the second, two the third and three hours the fourth year. For the first two years no practical work is done, because the scholars have already been well grounded therein in the last year of the council, and are now, as apprentices, seriously engaged with practical work in their workshop. During the last two years they get two hours and three hours, respectively, of practical work—this practical work being a higher grade of work than they are likely to get in their shop.

The efficiency of the industrial training is remarkable. Best gives several instances of the fine workmanship of the continuation school students. "We saw youths making scale balances for laboratory work, (those square chemical balances enclosed in a glass case for delicate weighing). They made them throughout in the school, (cases, balances and weights). We saw them at work adjusting the weights which they had made to the delicacy of five milligrams; boys from fourteen to eighteen years of age made one hundred of these scale balances for their elementary schools to use in their laboratories."<sup>14</sup> And again, "In these schools for printers and lithographers we saw beautiful, delicate, and accurate work, in color printing done in eight colors; and a process of marbling and patterning, done with a mixture of paste and color, which we were told was a forgotten art from the eighteenth century, but resuscitated in the school, and now generally used in the trade."<sup>15</sup>

From such instances as these, it can readily be seen why the Continuation Schools of Munich offer such a profitable field for investigation. These schools have worked out, to a great extent, the solution of one of the greatest problems of vocational education. While they incorporate some features which would be impossible and undesirable in American continuation schools, they possess many characteristics which will guide the school-men of America in their attempt to solve the same problem.

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<sup>14</sup> Best, page 13.

<sup>15</sup> Best, page 19.

## VI. ORGANIZATION OF AMERICAN CONTINUATION SCHOOL

The immediate aim in America should be the establishment of Continuation Schools available to every American working boy until his eighteenth year. This school is the only "peoples college" that we are likely to have in the near future. It will supply the wants of the great majority of the people; it will have a real grip on the community and so should be a matter of universal concern. Cooperation of employer, employee and educator is necessary before the Continuation School can become a reality. Educators must take the initiative but should strive for this cooperation in every way possible. That cooperation is possible, the Munich system testifies. The means of attaining it will be seen in the various features of the school organization.

We may distinguish two general types of American communities, each with its separate aims and problems, the rural community and the urban community. In the rural communities, perhaps, the establishment of the continuation school will be the more difficult. In many rural districts there is not even an efficient elementary school system—much less a secondary system. Yet the task is not as great as it appears. The rural districts are given over for the most part to agricultural pursuits and hence the demand will be for agricultural training. Winter agricultural schools, at which the pupils could live, would accommodate pupils from a large district. Each town could bear its share of the burden much more easily than it could support a school of its own. Theoretical and laboratory training in agriculture, reinforced in the summer by traveling teachers—whose work would be similar to that of the county experts—would adequately provide for the training of the youth. A staff of itinerant teachers for the state, each a specialist in some branch of agriculture, who would make experiments and give lectures and demonstrations would efficiently supplement the work of the winter school.

In the urban districts, there should be not only schools for every trade, but as far as possible a separate school for each trade. Schools which prepare the youth for a number of trades cannot well fit him for any particular trade. Kerschensteiner found the principle—"one trade, one school"—to be of

great value in obtaining the support of employers as well as of intrinsic merit. The greatest problem here is not the training for a distinct trade, but the training of semi-skilled machine workers. Industrial conditions decree that there must always be a large army of machine workers. This does not mean, however, that the same persons must always remain in this class of semi-skilled workers. Today there is an unparalleled demand for skilled men in the industries. It should be the aim of the continuation school to produce these skilled men in large numbers and at least to aid all its pupils to rise to higher occupational levels. In order to accomplish this purpose, there is needed besides technical training, a bureau of vocational guidance.

BERNARD F. DONOVAN.

*(To be continued)*

## EDUCATIONAL NOTES

### SUPERINTENDENTS' SECTION, C. E. A., IN ANNUAL SPRING SESSION

During Easter week, 1922, the Superintendents' Section of the Catholic Educational Association met in a two-day meeting at Caldwell Hall, Catholic University, Washington, D. C. Wednesday and Thursday, April 19 and 20, were the session days. The delegates assembled for both morning and afternoon work. Luncheon was served both days by the University authorities, who furnished every evidence of the pleasure brought by the selection of the University for the gathering of the Catholic school superintendents of the country. It has now become the practice of the section to conduct the spring meeting in Washington.

The convention was well attended. It was widely representative. Four archdioceses had their superintendents in attendance, as did twelve of the dioceses. The male religious communities, four in number, had their supervisors on hand. Two other Catholic educational agencies were represented in the roll call. The daily attendance was thirty delegates. These superintendents hold the most important post in the vast educational system which the Catholic Church has today in America. They came together with the fullest sanction of their superiors. They assembled not to make laws but to discuss problems and to bring back to their Bishops the result of the frank deliberations.

The section was honored in the opening hours of its meeting by the appearance of Rt. Rev. Thomas J. Shahan, D.D., Rector of the University. His chief source of pleasure in welcoming the school men was in the section's "great representative character." The Bishop saw in the superintendents the representatives of the Bishops, the priests, the religious and the parenthood of the Catholic citizenry of the land. Despite his many duties the Bishop returned for the morning session on Thursday and listened with attention to the discussion of the place that pedagogy ought to occupy in the curriculum of the major seminaries of the Church. After the Bishop had left the hall, Rt. Rev. Msgr. Joseph F. Smith, P.R.,



of New York, moved that the secretary draft and forward in writing to Bishop Shahan the congratulations and best wishes of the section because of the assignment by the Holy See of Dr. Shahan to serve a third term as Rector of the Catholic University.

Rev. Michael J. Larkin, of New York, who was chairman of the Superintendents' Section for 1921-1922, opened the formal meeting by recounting the large amount of good which flows out of attendance at these regular conferences of those in charge of the Catholic schools of the various dioceses. The importance of the spring session was especially stressed. It furnishes the atmosphere and the time for the calm and thorough discussion of the peculiar problems with which superintendents are called upon to wrest. The chairman's remarks were reflective of the common opinion of the superintendents who have for years followed the proceedings of the section. It is felt that while the general meeting held in the early summer will ever be necessary and will ever be held appealing to every school man, yet the spring session, limited to superintendents and male supervisors, will yield a better harvest of results because of the fewness of the delegates and the opportunities to hold private educational conversations.

The business end of the meeting placed Rev. Ralph L. Hayes, D.D., of Pittsburgh in the position of chairman of the section for 1922-1923, and Rev. Joseph M. O'Hara, of Philadelphia, as secretary. On motion from the floor a new office was created by a unanimous vote to be known as Editor of the Superintendents' Section. It is, in a measure, an experiment, and will come up for final action next spring. The tenure of one year was given to Rev. Joseph V. S. McClancy, of Brooklyn. The new officers were directed to prepare set programs for the general meeting to be held in Philadelphia this June, and for the section's meeting at the Catholic University next spring.

An early suggestion came from Rev. Joseph M. O'Hara. It asked for the issuance at regular intervals of a "Bulletin for Catholic Superintendents." The main purpose was to get the various school men in touch with one another during the many months that intervene between meetings. It would serve to

widen the exchange of views. The suggestion led to the erection of the office of section editor. The incumbent is to gather quarterly notes from the Catholic superintendents throughout the country, from the supervisors of the male communities and from such other Catholic educators as have information of service in the administration of the schools. This official list of notes is to be edited and published under official sanction in the pages of this magazine. The delegates were wisely at pains to stipulate that any other Catholic educational periodical as saw fit to carry in its columns these specially prepared notes may obtain them free of charge, and with them the right of publication, by applying to the office of the Section's Editor at 749 Linwood Street, Brooklyn, N. Y. The tentative dates for publication are November, January, March, and May.

Mr. A. C. Monahan, who occupies the honored position of Director in the Bureau of Education of the National Catholic Welfare Council, outlined to the superintendents the work already accomplished or planned by his department. An acceptable accomplishment has been the study of state laws bearing on freedom of education in America and on the state certification of teachers in both the public and the private school systems. Problems ahead were mentioned in his remarks. It was pleasing to learn from Major Monahan that the Bureau of Education, N. C. W. C., has in preparation a list of educational books worthy to be used in the Catholic normal schools for religious. It is one of the sore points in our professional teacher training that we have to depend in the history of education, the psychology of education, the methods and management courses on volumes reflecting anything but the Catholic belief in revelation, the existence and value of the human soul, the presence of free-will or the adaptation of religion to school discipline. Since a school system rises or falls with the quality of the men and women in charge of its classrooms, this program to lend a more Catholic tone to the Catholic normal schools for religious aroused grateful thanks among the listeners.

Without in the least discounting the efficiency of our schools in the past, Catholic school authorities are just now engaged

in devising means of securing official certification for our teachers. Rt. Rev. Monsignor Joseph F. Smith, P.R., of New York, led a most interesting discussion of the entire problem. He especially warned against the idolatry of formal certification, maintaining that a competent teacher, and not necessarily a qualified or certificated teacher, is the demand of efficient school administration. Yet the future gives indications that many of the states will sooner or later insist on certifying all teachers holding classroom control within their borders, not only in the state schools but also in private schools. Advice was offered to throw the praise and cooperation of the superintendents back of the vast and at times not adequately appreciated efforts being made by the various religious communities, both male and female, to afford a standard teacher training to their subjects. It is commonly conceded by the knowing that no system has a teaching corps more loyal, more heartily interested in their work or more determined to bring standards to a high level than is found in the church schools of our religion throughout the country.

The remarks of Rev. Dr. Patrick J. McCormick, of the Catholic University, were grouped around the present-day tendencies in this field of educational activities. He strongly advocated a definite Catholic policy in the matter of certifying teachers. The control of the teaching staff in any educational system amounts practically to the control of the system itself. The present drift of events is towards state monopoly in nearly all matters, but especially in education. To bend Catholic labors or even American labors in furtherance of more federalization is coming to be appreciated as a departure from the traditions of the early patriots and to be a mistake. Meantime, written in the official legislation of the Church are the decrees of the Third Plenary Council of Baltimore outlining a definite and a Catholic plan of certification. It makes the Bishop the certifying agent and thus keeps the Ordinary in authority in his own diocese as the wish of the Church has ever been. This scheme is constructed out of pure wisdom; it is practical and easy of use. To give this church certificate further standing, especially among those outside the fold, the speaker advocated the affiliation of the

community normal schools with the Catholic University or with some other Catholic institution of higher learning that enjoys an acceptable rating with the various State Departments of Education.

Rev. Dr. George Johnson, also of the Catholic University, told of a projected plan that the four Catholic school superintendents in the State of Ohio had recently in view. It was to be left to each diocese to devise, under episcopal direction, its own scheme for affording teacher training to the religious. The underlying plan was to conduct this professional teaching on the basis of the community mother house, the human nature of the religious being allowed for as is found from experience to be one of the shortcomings of a central diocesan normal school. The uniform examination throughout the state would beget a high standard. The certificate to be issued on the completion of the course was to be uniform in its makeup throughout the state following an agreement on this point among the Bishops concerned. Circumstances have arisen to interrupt the flow of the plan.

The experience and foresight of some of the delegates rather tended to place suspicion on the efforts of the state to take over unto itself the right to certificate all teachers. The value of competition between the state and the private schools has ever been strong in keeping the quality of the teaching in both systems high. A need of the hour is to bring about some arrangement whereby states should erect reciprocity among them in case some states should take it upon themselves to certificate all their teachers. This angle of a progressive school policy was well cared for by the assembled Bishops in 1884 who enacted that the license of one diocese should be of worth in all dioceses.

Rev. Charles F. McEvoy, of Syracuse, presented his paper on diocesan examinations. It led the way to a long and profitable discussion. The place of the formal examinations in school administration is undergoing close inspection in these days of the introduction of the mentality tests. Yet the feeling is general that the future will not put these examinations entirely aside. From experience they are found to furnish motivation to both teacher and pupils. While

this may be overdone, yet with these examinations confined within healthy limits school work becomes thereby to an extent a thing of pleasure and urging. It is arbitrary to treat the examinations as the sole basis for promotion or graduation. This point is generally recognized throughout the schools. It is important to fit the questions into the mentality of the children. The manner of assembling the questions varies with the different dioceses. Some superintendents form them on the basis of the course of study; some consult the teachers of the grades and seek from them fair questions for the youngsters; still others leave this task entirely to the community supervisors. Another point of notice was the rating of the answer papers. Upon this turns the full worth of the examinations. The scheme of specialized rating whereby a single question is handled by one rater came in for much praise. It was also brought to the delegates' attention that the various educational scales and measurements have been found splendid means for drafting questions and for rating the standard of the schools.

The meeting then came upon the problem of the place which the teaching of pedagogy should have in the curriculum of the theological seminary. Rev. Augustine F. Hickey, of Boston, read a paper that was a description of his method of teaching pedagogy to the seminarians in the Archdiocesan Seminary at Brighton, Mass. The deacons are given a year's course in general pedagogy which is made up of three equal parts, namely, the history and principles of Catholic education, the Catholic psychological foundation of good methods, and efficiency means of classroom and school management. One of the superintendents maintained that to have the course yield its richest results it must not take the form of a mere series of lectures. The need of a rigid examination was stressed. Also, a good textbook for seminarians was spoken of as a prime requisite. Another speaker remarked how the Catholic University has been of service to a seminary nearby engaged in training candidates for the diocesan priesthood. Here a three-years course in pedagogy is given in the shape of three lectures every week.

Again reference was made to the decrees of the Third

Council of Baltimore. Therein the Bishops strongly advised the authorities of the seminaries to instruct their subjects in the proper methods of teaching catechism and sacred history. In fact the duty is emphasized whereby priests are either to teach these subjects themselves in the schools or to supervise the courses. The hour has struck for this provision of the American Bishops to be carried out. It will give to the present pastor the aid of good teaching curates to handle the religious instruction of his grades and will furnish the Church of the future with a set of rectors who know how to handle the many management problems of the schools.

✓ Bishop Shahan, when called upon to present his views on this important matter, confessed himself heartily in favor of having a manual on seminarian pedagogy issued under Catholic auspices. The whole scheme appeared as possessed of useful service for the Catholic clergy of the future. It would aid the young priest in his work among the school children; it would render more successful his preparation of the children for the reception of their First Communion and the Sacrament of Confirmation. Moreover, in these happy days when the Sunday sermon is more and more widely taking the form of a catechetical instruction, the training of the seminarian about to be ordained in the ways of effective teaching will make possible the bringing home to adult and child alike the doctrines of Christ. It was a suggestion of Bishop Shahan that Father Hickey's excellent paper on this subject should be placed in print and copies of it sent broadcast among the Bishops of the country. By a unanimous vote this suggestion was made the subject of a motion and passed. It was agreed that the CATHOLIC EDUCATIONAL REVIEW is to take over this work and see that the Bishop's plan is carried into immediate effect. Further discussion led to the decision to accompany the pamphlet form of Father Hickey's article by this write-up of the proceedings of the Washington meeting of the Superintendents' Section.

The efficient superintendent must of necessity have a good grip on his schools. Their supervision must be a main concern with him. In the smaller dioceses this supervisory work falls to the lot of the superintendent himself, and it is well that

the circumstances allow this. But in the larger Catholic communities, where the schools are numerous and impossible of inspection by the superintendent in person, another arrangement must be effected. In such cases community supervisors become a necessity. But for the coordination of the work the entire supervision of the schools must rest on the direction of the superintendent. Some of the superintendents have issued report forms on which the supervisors forward the results of their visitation, which give the basis to the superintendent to send out to the pastors and principals suggestions for improvement as well as commendation for the good already being done. It was easily agreed that the main point in such supervisory activities is the efficiency of the grade teachers. Many means for learning and effecting this were mentioned. Observation of the teacher in her work, the presentation of model lessons, the visiting of praise on methods found to be sound and the testing of the children through oral and written tests were brought forth for favorable comment. Experience tells how necessary and worth while is the checking-up system in order to learn if the suggestions of an earlier visitation are carried into effect. One delegate discussed the value of calling the community supervisors into monthly conference in order to learn at first hand the reason for some of the suggestions offered on the report form and also to have the superintendent learn for himself the exact condition of the schools under question.

Economy of procedure and tact in handling the human element were further considered. As a rule it is better not to discuss with the individual teacher the points on which improvement is necessary. Better to have a teachers' meeting after the visitation work is done and to discuss in a general way the correction points of the school as a whole. Experience has approved this as the measure that will yield most good. Even here caution is required. Needless pain should be kept away from all the teachers. Good-will towards those in authority begets most pleasing results. But when circumstances are exceptional and it is feared that this general discussion will lead to little improvement in the case of a teacher or two, it was suggested that the community supervisor should

be allowed to handle the case, serving as a prudent go-between with the promise of the most good and the risk of the least irritation. The delegates were anxious to keep in mind that the zeal of diocesan superintendents to keep the Catholic schools of the country abreast of a level of high efficiency was equaled by the thousands of men and women who are serving under them as principals and teachers. One community supervisor expressed the desire to end the belief that the religious teacher squirms under correction. This oversensitiveness to suggestions for improvement is anything but the trait of the Brothers and Nuns who have consecrated themselves to the religious education of the Catholic young.

Rev. Dr. George Johnson, of the Catholic University, was called upon to discuss the "Present Policy of the CATHOLIC EDUCATIONAL REVIEW." This magazine of the University was taken as a type of the progressive educational journals which are being published under Catholic direction. The REVIEW has a definite policy that has been carefully outlined and is being just as carefully followed. Its aim is a scientific study of practical pedagogy. It is not intended to open its columns to a detailed delineation of teaching methods nor do its editors plan to enter entirely into the field of the theoretical. While practical and cultural, the REVIEW would reflect a Catholic effort at devising better educational ways and means. As the official organ of the Department of Education of the Catholic University, enjoying a wide circulation among the Catholic educators in control of our church schools, it cherishes the desire to stir up more initiative among Catholic school men in order that the report may not go abroad that we are merely following in the wake of others outside our fold. It is confessedly the pity of our past educational endeavors that our priests, Brothers and Nuns, despite long years of fruit-yielding service, have refrained for the most part from suggesting to educational leaders measures that would lift the efficiency of our American education. The REVIEW has invited into its pages the thoughts of the Catholic superintendents. These special articles from the field will be about projects in which experience has had its part.

This survey of the Washington Conference, 1922, of the



Superintendents' Section of the Catholic Educational Association reveals in part the worth of these convocations. Especially two efficient results spring forth for attention. Well-prepared papers on timely topics engender healthy and frank discussions. This is strikingly worth the while when it is reflected that the men here assembled come from the east and the west, the north and the south. They have about them the atmosphere of small dioceses and of larger dioceses, the environment of progressive states and that of the more backward sections of the country. Information is thus gathered that is not to be found in books. An opportunity offers to obtain at first hand educational data that are mangled in the columns of the newspapers or overdone in the pages of educational reviews. The second great effect of these meetings, and one not less important than the first, is had in the inspiration born of encountering men who are giving their best towards bettering education and of hearing directly from them the plans they have worked into execution and the plans they have ahead of them for the future. Of course time passes on. Old superintendents yearly give way to new. The tradition is yet to be begotten that a priest can well serve his Church in a long tenure in the work of a diocesan superintendent. Promotion to parish work, while natural, defeats, however, much good for the schools at large. But in the person of the new men who come to the meetings of the superintendents are easily seen ability and zeal. These men reveal the wisdom of their Bishops' selection. The office is princely among the gifts of the Bishops. It has within its powers the elevation of the repute of our schools among Catholics themselves. It is the archway to lead over to a real appreciation of the sound and American character of Catholic education many of our non-Catholic citizens who still worship at the shrine of Horace Mann and his doctrine of a state school system resting on patriotism and not on religion as its main foundation stone. It is confessedly a point in the Catholic creed of education that our schools are now resting in the zealous and conservative control of progressive American Bishops working through well-selected and well-trained superintendents.

REV. JOSEPH V. S. McCLANCY,

*Secretary.*

## FIRST SCHOLARSHIP AT CATHOLIC SISTERS COLLEGE

The Mount St. Joseph Alumnae Association of Mount St. Joseph Collegiate Institute of Philadelphia, Pa., has recently established a scholarship at the Catholic Sisters College in commemoration of a double Jubilee celebration of special interest to their Alma Mater. The scholarship will be known as the Diamond Jubilee Scholarship to commemorate, first, the seventy-fifth year of religious activity of the Sisters of St. Joseph in the Archdiocese of Philadelphia, and, second, the twenty-fifth anniversary of the organization of the Alumnae Association.

This scholarship will provide in perpetuity for the board, lodging and tuition of one Sister of St. Joseph of Philadelphia, to be named by the Reverend Mother of the Community; the term of residence to be from the opening of the college in September of one year to the close of the session in June of the following year; the first term to begin in September, 1922.

The scholarship represents an investment of \$10,000. It was formally accepted for the Catholic Sisters College by the Rt. Rev. Bishop Shahan, Rector of the Catholic University, and Director of the Catholic Sisters College. In accepting Bishop Shahan said: "It gives me great pleasure to say that the Catholic Sisters College will gladly accept this scholarship, and hereby expresses its profound gratitude for the generous action of the Mount St. Joseph's Alumnae Association in founding the same. The conditions of payment of the fund are agreeable to the Catholic Sisters College. This is the first foundation of this nature, and I do not doubt that it will lead soon to the creation of similar scholarships. The scholarship will be of mutual benefit to the Sisters of St. Joseph and to the Catholic Sisters College, for which both will be forever indebted to the generosity of your Alumnae Association. May God bless them, one and all, and crown with equal success all their present and future endeavors for the welfare of religion."

Since the founding of the scholarship, which has been a source of real gratification to those interested in the Catholic Sisters College, it has been announced that inquiries have been received from other Alumnae Associations as to the details

for the establishment of such scholarships, and especially as to the manner of paying for the same. Bishop Shahan has consequently made it known that in cases where Alumnae Associations plan to raise the funds within a certain number of years, a partial payment can be arranged between the donor and the officers of the college, and the scholarship can become operative with the first payments on the fund.

## SUMMER COURSES AT SISTERS COLLEGE

The Summer Session at Sisters College will begin with registrations on Saturday, July 1. Following is a list of the courses that will be offered, and the instructors who will conduct them.

<i>Course</i>	<i>Professor</i>	<i>Hour</i>
Philosophy of Education III..	Dr. Jordan.....	8 A. M.
Psychology of Education III..	Dr. Jordan.....	12 A. M.
History of Education I.....	Monsignor Pace.....	9 A. M.
School Administration II....	Major Monahan.....	8 A. M.
General Methods II.....	Fr. McVay.....	11 A. M.
Methods of Study.....	Fr. McVay.....	12 A. M.
Methods of Teaching Religion.	Monsignor Pace.....	11 A. M.
Methods for High School.....	Dr. Johnson.....	9 A. M.
Primary Reading.....	Sister Alma, O.S.D....	12 A. M.
Methods in Composition.....	Dr. Nicholson.....	8 A. M.
Methods in History and Civics.	Dr. Nicholson.....	9 A. M.
Educational Sociology II.....	Dr. Johnson.....	8 A. M.
Educational Sociology III....	Dr. Cooper.....	4 P. M.
Educational Measurements....	Dr. Moore.....	4 P. M.
Cosmology.....	Dr. Fox.....	9 A. M.
History of Philosophy I.....	Dr. Fox.....	12 A. M.
General Psychology I.....	Dr. Moore.....	5 P. M.
Mathematics I.....	Dr. Ramler.....	8 A. M.
Mathematics III.....	Dr. Ramler.....	11 A. M.
Mathematics V.....	Dr. Rice.....	9 A. M.
Mathematics XIV.....	Dr. Rice.....	10 A. M.
Physics I.....	Mr. Burda.....	3 P. M.
Physics II.....	Mr. Burda.....	4 P. M.
Chemistry III.....	Dr. Chambliss.....	3 P. M.
Chemistry IV.....	Dr. Chambliss.....	4 P. M.

Biology I.....	Mr. Brilmyer.....	8 A. M.
Biology II*.....	Mr. Brilmyer.....	4 P. M.
Biology IV.....	Dr. Parker.....	10 A. M.
Biology V*.....	Mr. Brilmyer.....	2-4 P. M.
Biology VII.....	Dr. Parker.....	2 P. M.
Biology VIII*.....	Dr. Parker.....	3-5 P. M.
English V.....	Mr. Hartnett.....	9 A. M.
English VII.....	Mr. Hartnett.....	10 A. M.
English IX.....	Dr. Hickey.....	8 A. M.
English XXV.....	Dr. Hickey.....	11 A. M.
Latin I.....	Dr. McGourty.....	8 A. M.
Latin III.....	Dr. McGourty.....	10 A. M.
Latin XI.....	Dr. Deferrari.....	9 A. M.
Greek III.....	Dr. Deferrari.....	10 A. M.
Greek XII.....	Dr. Deferrari.....	12 A. M.
French I.....	Mr. Schneider.....	8 A. M.
French V.....	Mr. Schneider.....	10 A. M.
German III.....	Mr. Behrendt.....	10 A. M.
German VII.....	Mr. Behrendt.....	12 A. M.
Spanish I.....	Mr. Coutinho.....	9 A. M.
Spanish V.....	Mr. Coutinho.....	11 A. M.
American History III.....	Dr. McCarthy.....	11 A. M.
Church History VI.....	Dr. Weber.....	11 A. M.
General History II.....	Dr. Weber.....	9 A. M.
Art I.....	Sr. Mary of the Angels	2 P. M.
Art II.....	Sr. Mary of the Angels	3 P. M.
Art III.....	Mr. Murphy.....	9 A. M.
Music I.....	Miss Osborne.....	8 A. M.
Music III.....	Miss Osborne.....	10 A. M.
Music V.....	Mr. Boyce.....	4 P. M.
Music VI.....	Mr. Boyce.....	5 P. M.
Music X.....	Miss Henneman.....	Arranged
Music XII.....	Miss Henneman.....	"
Music XIV.....	Miss Henneman.....	"
Music XVI.....	Miss Henneman.....	"
Music XVIII.....	Miss Henneman.....	"
Music XX.....	Miss Henneman.....	"

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\*Laboratory limited to 24. Students received in order of application.

Music XXII.....	Miss Henneman.....	Arranged
Music XXIV.....	Miss Henneman.....	"
Music XXV.....	Mr. Henneman.....	9 A. M.
Music XXVI.....	Mr. Henneman.....	10 A. M.
Music XXVII.....	Mr. Henneman.....	11 A. M.
Music XXXV.....	Mr. Henneman.....	12 A. M.
Intermediate Piano Class.....	Miss Henneman.....	
(Once a week)		
Master Piano Class.....	Miss Henneman.....	Arranged
(Once a week)		
Commercial Geography.....	Mr. Dering.....	4 P. M.
Accounting.....	Mr. Dering.....	3 P. M.

EIGHTH ANNUAL MEETING OF THE NATIONAL CONFERENCE  
OF CATHOLIC CHARITIES

The National Conference of Catholic Charities announces that it has changed the date of its eighth meeting in Washington, D. C., from September 10 to 14 to one week later, September 17 to 21. It is believed that this date will prove more convenient to the different units interested in the Conference.

Preparations for the holding of the Washington meeting have made great progress during the last two months. Close and careful study has been given to planning out a practical, highly constructive and instructive program on the most vital problems in Catholic Charities. The National Conference has become a factor of far-reaching importance in the Catholic Charities of the United States. It has placed leaders in touch with one another and has facilitated communication among them. It has brought about a marked degree of cooperation among our charities and has been a source of real inspiration and remarkable progress among them.

Among the subjects to be given foremost place on the program of the Conference are: The extent to which Catholic organizations are caring for their own poor, Catholic care of institutions for convalescents, Catholic work among immigrants, the housing of girls in our larger cities, the work of Catholic institutions in caring for the aged, and recent developments in social legislation affecting Catholic interests.

In this month of May the Conference of Catholic Charities has brought to completion a long-cherished work—a National Directory of Catholic Charities, which is now on the press. This is the first national directory of our charities, and rises to meet an urgent need of many years. The directory will provide the first complete record of the extent and character of Catholic charitable institutions, organizations, and agencies in the United States, engaged in charitable and social work. No doubt, it will reveal many wonderful facts to both Catholics and those outside the Church. It will be an effective means to progress. It will give us knowledge of the exact extent to which we are taking care of our different problems and indicate the weak places that need building up and development. It will, furthermore, provide an invaluable means of facile communication between our Catholic charitable agencies and organizations all over the United States, a factor of great importance in the efficient carrying out of social work.

Indications point to a large and enthusiastic meeting of the Conference in Washington this year. The Catholic University will provide accommodation for all in attendance at the cost of \$2.75 per day. Those who expect to attend the Conference are urged to send their names and make reservations at the earliest possible date.

Efforts are being made in the different dioceses to increase membership in the Conference and are meeting with encouraging success. It is fully hoped that, by the time of the Conference meeting this fall, membership will reach the 2,000 mark. Every member receives a bound report of the Conference proceedings, a volume comprising usually about 400 pages, which contains matter of great practical value to all Catholics engaged in social work and of great interest to all our Catholics interested in the advancement of Catholic Charities.

All inquiries concerning membership in the Conference, its meetings, reports, and reservations for room and board for the coming Conference will be promptly answered if directed to the Secretary, 700 Eleventh St., N. W., Washington, D. C.

## REVIEWS AND NOTICES

**A Short History of English Literature**, by Archibald T. Strong, M.A., Litt. D., Associate Professor of English Language and Literature in the University of Melbourne. Published by Humphrey Milford at the Oxford University Press, 1921, vii-xi, 404 pages.

Professor Strong's new presentation of the history of English literature has the outstanding merit of frankly being a history of English literature. The statement, it may be hinted to such as would raise a metaphorical eyebrow in amusement or disdain, is not quite so paradoxical as it may seem. From mere catalogs of poets and writers of all kinds of matter and varying degrees of excellence, such as the good old *Chamber's* and a long line of worthy successors supplied, to the discursive ramblings into the enticing by-paths of history and biography and philosophy and what-not, with sundry other bibliographical and outline helps for busy teachers—and lazy ones, too—that our usual American type of literature textbooks provides, it is a relief to pick up a compendium that tacitly, and therefore the more certainly, presupposes in the student or reader the assumption that there actually is an English literature, and consequently that there can be a history of that literature. Hence with the delightful directness of the historian-conqueror of Gaul the author tells us at the very outset of the first chapter, which are the opening words of the whole history itself: "It is customary to classify Old English, or, to use the more popular term, Anglo-Saxon, poetry under two heads, pagan and Christian."

Equally as unsophisticated, too, is the absence of full-blown introductory flowerings, which not infrequently outrage the reader's taste by their self-laudatory tone or offend his intelligence by a too obvious indication of the purposes and uses of the book. Professor Strong's History has but a half-page Prefatory Note, in which we are informed that Professor R. S. Wallace, of the University of Melbourne, was to have collaborated with the author in the preparation of the manual, but being called away from Australia on active service, had written only the first chapter (that on the Old

English period) and a part of the second (that on the early Middle English period). Hence the carrying out of the projected history of English literature was left solely to Professor Strong. His further comment in the Note that he "was compelled, for reasons of space, to avoid biographical details, except in so far as these had a direct bearing on an author's writings," if deplored as a shortcoming, is a fault more to be commended than censured, and is, in fact, one of the very differences from the average short-compass "history" that makes for the greater merit of the manual, for it allows space for a great deal of more meaty matter. Moreover, the competent and well-posted teacher will prefer to have in the hands of the students a book that continually keeps before the attention the orderly and connected development of English literature, and will know how, in lecture dictation and in the encouragement of individual research on the part of the student, to accomplish the acquisition of the biographical and historical detail that must be had.

In the concluding sentences of the prefatory note the author properly offers as an explanation of the appearance of his history, when there are already good older histories in the field, the "partial justification . . . found in the attempt here made to bring the treatment of the subject abreast of recent research and criticism." While the adherence to this purpose is generally observable throughout the work, and the treatment accorded the various periods usually satisfactory, the first four chapters, which carry the history down to Chaucer, are felt to be rather slight, being much less than 10 per cent of the whole book. Nevertheless, a highly commendable chapter is supplied on the lyric and miscellaneous poetry of the Middle English period before Chaucer (pp. 32-36), which presents to the reader, when taken in connection with earlier passages on the subject (pp. 7, 11, 13-15, and 19-20) as good a short account of the Old English versification and of that after the courtly Norman-French model, with the consequent clash, struggle, and partial amalgamation of the two, as I know anywhere—certainly better than in any existing short handbook of the literary history of England. The subject is resumed and completed in the chapter on Chaucer, Langland,



and Gower. Perhaps objection should here be noted to the impression expressly conveyed in several places, that the old alliterative meter of Anglo-Saxon poetry was "temporarily revived" in the later Middle English romances and in the *Piers Plowman*. Professor Strong is, of course, aware that the older verse-making fashion never really died out among the genuine Anglo-Saxons themselves, the mass and bulk of the people, and that, indeed, as he himself elsewhere says, even the poets of the Norman period, who were so studiously imitating the French manner, more often than not fell into the older scheme against their wills. The bald statement about temporary revival, if left unnoticed, would tend to leave an impression that Professor Strong must certainly not wish to leave.

The treatment of the early ballads, in the chapter on ballads and lyric poetry in and about the fifteenth century, shows a sure touch of literary appreciation and critical discrimination. In this chapter Professor Strong ranges himself unmistakably on the side of the claimants for conscious authorship of even these fleeting, elf-like children of literature. The view is so generally not that of the average teacher of literature that readers of the CATHOLIC EDUCATIONAL REVIEW will be interested to have it here presented in Mr. Strong's own words, especially since he has done so adequately. If his reference to "certain American writers" somewhat touches our American consciousness to the quick, we need only remember that, if Englishmen are not alluded to, it is because Americans have been more aggressively workers in the ballad field; and, besides, the allusion to Professor Childs at the end of the passage will naturally assuage much of the sting.

Says the passage referred to:

Attempts have been made, chiefly by certain American writers, to assume that because the authors of the ballads are unknown, they are to be regarded not as professional singers but as obscure members of the village community on whom the gift of song suddenly descended during the dance, much as the gift of prayer descends on Salvationists at a revival meeting. "They are not professional poets or minstrels," says Professor Gummere, "but members of the folk." Professor Kittredge goes further, and claims that the "process

of improvisation is not a solitary act" but one "in which the audience participate" after some mysterious fashion which gives them "a kind of share in the poetic act." The professor adds, after further speculation: "Thus we have arrived at a state of things which is in effect scarcely to be distinguished from supposedly inconceivable phenomenon of a numerous throng composing poetry in one voice."

This conclusion, which is an extreme expression of the "communal theory" of the ballad's origin [Note the beautiful English use of the true genitive!], seems to the present writer to be based on mere conjecture, unsupported by any weight of evidence or probability. The actual facts concerning the birth of ballads are so scanty that it is as difficult to marshal them for the refutation of this theory as for its demonstration; but the burden of proof certainly lies with those who advance a conjecture so utterly out of keeping with all the known facts of literary composition, and that burden so far has never been satisfactorily shouldered. Most folk who know and love poetry would surely rebel at the idea that *Glasgerion* and *The Wife of Usher's Well*, with their exquisite, if primitive, artistry, and their perfect unity of feeling, were produced by any kind of improvisation, least of all by the many-mouthed improvisation of the many-headed. Even were the assumption granted, it could account only for a crude, short, and primitive form of the ballads, and not for the extended and comparatively finished narrative form in which most of them now survive. This would have to be explained, and is explained, by the more extreme "communalists" through the assumption of a secondary communal process of gradual revision and addition hardly less mysterious or better authenticated than the first. In default of more convincing explanations, we may assume that there was a definite, individual author for each of the ballads that he composed these before, and not at, the choral singing, and that in the case of the best ballads thus produced, the original form was similar in general characteristics to our own. Furthermore, as the choral dance was by no means solely confined to villagers—to the "people" as contrasted with the gentry and aristocracy—there is no reason for assuming that the ballad poet was the artless simpleton postulated by extreme communalist conjecture. Rather may we agree with Professor Childs that "the ballad is not the product or the property of the common orders of the people."

Another commendable feature of the volume—helpful for private reading and classroom use alike—is the arrangement from period to period of the various literary types, such as

the novel, the essay, and the drama, in a connected method of presentation. The history of prose fictional writing, for example, formally begins with Lyly's *Euphues*, Sidney's *Arcadia*, and Green's novels in Chapter XII on Elizabethan and Jacobean prose, is somewhat lost, it is true, in Chapter XX, on the Rise of the Press, in which a paragraph only is devoted to Defoe's novels, but strongly resumes in an *ex professo* treatment further on in the volume in a chapter on the eighteenth century novel (XXII), a later one on Scott and the early novelists of the nineteenth century, and a closing chapter on the Victorian novelists, which runs down, however, only as far as Robert Louis Stevenson, though Samuel Butler's *The Way of All Flesh* and even the fantastic *Erewhon* and *Erewhon Revisited* are given a short paragraph, and Gissing, Whyte-Melville, Blackmore, William Sharp (Fiona Macleod), Walter Besant and James Rice, George MacDonald, and John Watson (Ian Maclaren) are dismissed with a line or two.

It is regrettable that the author did not carry the novel closer to the present. It is the predominant type today, and along with the drama holds the best promise for the future. The weaving together of even such loose strands as are found throughout the *Advance of the English Novel* by William Lyon Phelps, to mention only one of a number of such studies, would have done somewhat towards acquainting the student or mere chance reader with the really vital element in literature by connecting the present day with the great achievements of the past. The present writer still remembers how like a thrill it came to him as a boy when he discovered among the lists of "later writers" at the end of the textbook on literary history a few names that had bracketed the date of birth and not that of death. He seemed to feel some kinship with the age of giants, and, I am sure, derived no little inspiration and stimulation from the feeling. The only satisfying conclusion to an otherwise well-handled treatment of English fiction in Professor Strong's manual are the few words in the closing paragraph of the volume: "In the practice of the novel, there has been much brilliancy and some greatness; indeed, one of the greatest novelists who have ever written in

English is still with us today. Apart from him there have been few stray masterpieces, but hardly any man stands out as unmistakably a master."

The volume of Professor Strong has much to commend it, whether as a book to be used in the classroom or as a *vade mecum* with every teacher of literature. Even college preceptors will find it satisfying to their general needs in periods in which they may not be so completely oriented. A good index is provided; but one misses the usual—and often helpful—topical index so well done in our American publications. Unfortunately, too, the use of 8-point type in the rather long measure gives the page a very solid appearance and makes for hard reading.

F. J. HEMELT.

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**Good English: a Practical Manual of Correct Speaking and Writing**, by John Louis Haney, Ph.D., Professor of English Philology and Head of the Department of English, Central High School, Philadelphia. Philadelphia: Peter Reilly, 1922, iii-xi, 244 pages.

It may be bad child psychology and bad educational psychology to write a book of "Don'ts," but speaking and writing is an art that we all know at least somewhat, and when it comes to diction and locutions, most of us would rather have the obvious and tangible instruction of having our shortcomings pointed out to us for correction than "Excelsior" signs displayed to higher and higher levels of rhetorical excellence which we never hope to reach anyway. The practical teacher knows, too, that the psychologist—or shall we say the pseudo-psychologist—to the contrary notwithstanding, the theme of the same student will from day to day, or from week to week, offend our sense of literary propriety persistently in this, that, or the other blunder, until impatient at the restraints that our good teaching principles have put upon us, we viciously red-line the offending locution and marginally annotate the text in characters as bold as John Hancock's signature with the injunction, "Don't say *you-all*." That delightful, if incorrect Southernism is not in Haney; but "his'n" is, and "hain't," "might of gone," and "dumb." The manual is, in

fact, largely a little thesaurus of vulgarisms and provincialisms, with direct and concise discussion of the incorrectness involved, and usually a citation of the correct expression. At times there is a sly, humorous innuendo, as, when, for instance, under "down" we are told, "Most dogs, when told to 'Lie down,' accept the command as good English." And on the same page we have the comment: "Some people are much concerned as to whether we *drink* soup or *eat* soup. Let them be assured that we do not *drink* soup. We may *drink* con-comme or bouillon from cups, but soup, whether the clearest turtle or the thickest puree, is *aten*. Of course, if we hold the plate directly to the lips and swallow the soup we may say that we are *drinking* the soup. We may *drink* molasses in the same manner if we are thus inclined. Mr. Horace Fletcher is said to have advised his followers to *chew* their soup." The writer has enjoyed a few good laughs from the pages of the volume. But all this does not do credit to the real value of Haney's manual. It is useful to have at hand, when we are puzzled as to the correctness or incorrectness of an expression that we want either to use ourselves or condemn with assurance and safety in a student's theme. The very readable Preface exhibits the author's sanity of attitude towards the vibrant, living language that English, and American English, is. The volume also contains an excellent, not too elongated, bibliography of references and textbooks, nearly all of comparatively recent date, for those who wish to familiarize themselves with the authoritative literature on English grammar and usage.

FRANCIS J. HEMELT.

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**A Hundred Things a Girl Can Make**, by Bonnie E. Snow and Hugo B. Froehlich, Philadelphia: J. B. Lippincott Company, 1922.

This book will be welcomed heartily by girls who enjoy creating things in an artistic manner, and they will not be content until each of the very interesting problems suggested in its five chapters have seen completion. Nor will it appeal to girls alone. It offers inspiration to teachers of Domestic Art and Home Decoration as well. The handiwork presented

is original and out of the ordinary. The ideas are minutely explained and diagrammed but not in such a way as to preclude the expression of individuality in the finished product.

Each of the chapters is replete with excellent suggestions, and Chapter IV, "Painted Things," presents many possibilities for adding a clever and artistic touch to the more commonplace objects of the home. Chapter V, "Needlework," is exceptionally well done and deserves appreciation. Needlework has always been more or less the copying of a color scheme, and a design and seldom offers any chance for self-expression. In this chapter the suggestions may be carried out to suit the fancy of the individual as to color and design.

As stated in the Preface, "this addition to the numerous books on Handicrafts for Girls justifies itself in three ways: it makes its approach to the subject from the standpoint of art; the materials used and the problems offered are neither commonplace nor hackneyed; and the finished results, if attained through a careful following out of the directions given, are not only of artistic interest, but possess as well unquestioned commercial value."

M. C. JOHNSON.

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"Monasticism and Civilization," by Very Rev. John B. O'Connor, O.P., P.G. Publisher: P. J. Kenedy & Sons, 1921.

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# The Catholic Educational Review

SEPTEMBER, 1922

## "THE CLASSICS IN EDUCATION"

Under the title of "The Classics in Education" has appeared recently a pamphlet containing the "Report of the Committee appointed by the Prime Minister to inquire into the position of the Classics in the educational system of the United Kingdom." This report is of special interest to American educators, coming as it does when an investigation with a similar purpose has just been launched in the United States. The report contains a great deal of a purely local nature, but also much of general interest for all teachers and lovers of the Classics, especially regarding the value of these ancient studies in education, and concerning certain pedagogical questions connected therewith.

In discussing the place of the Classics in a national system of education, the committee says:

A very large part of our present civilization cannot be understood without some knowledge of its predecessor. Our ideas of law, citizenship, freedom and empire; our poetry and prose literature; our political, metaphysical, aesthetic, and moral philosophy, indeed our organized rational pursuit of truth in all its non-experimental branches, as well as a large and vital part of the religion which has won to itself so much of the civilized world, are rooted in the art and thought of that ancient civilization.

Many reasons are adduced for including the study of the history and literature of Greece and Rome in the curriculum of the elementary school. Among other reasons, the story of mankind is both clearer and more inspiring when seen in long stretches; weight also must be allowed to the consideration that, while the study of modern history largely emphasizes the differences between nations, that of ancient history by

revealing their common origin emphasizes their brotherhood as co-heirs in a great inheritance; the stories of ancient mythology and history are not only a delight to children of all ages but an invaluable help to the understanding of modern literature, especially its poetry.

The very high value of an intensive study of the classics for the few who are fit to pursue it is given due consideration, but still greater emphasis is laid on the importance of the study of the Classics as a preparation for other studies, or rather as a dynamic element in a general national education. For example, the study of French will not only be easier to a student who knows Latin; it will be, as it were, transmuted and will mean more. And from a broader viewpoint, the wide extension of a sound knowledge of the classical languages, or at least of Latin, is regarded as of great and almost irreplaceable value as a means of promoting the proper use of the English language both in speech and writing by all classes of the community.

The value of the linguistic experience obtained through practice in careful translation and composition is strongly defended against the tendency to eliminate such work almost entirely in favor of Latin conversation in the classroom. The committee considers it a mistake to profess that the main object of classical teaching is to enable the pupils to use the languages as their own. If this is indeed the object, it must be confessed that the failure is at present almost complete. Very few can make an impromptu speech in Latin and Greek, and only a comparatively small number read the Classics widely for pleasure in later life.

But this admission does not in itself involve a condemnation of our school system. In those periods when educated men throughout Europe, or certain parts of it, spoke and wrote Latin with facility as an ordinary means of communication, the teaching of Latin in school was naturally adapted to attaining that facility. But the study of the Classics now demanded of an advanced scholar is scientific, exact and wide-reaching to a degree far beyond the conception of those colloquial Latinists, and the mental training received by an intelligent pupil at school ought to be something much the same in quality, though taken at an earlier and more elementary stage.

That section of the report which treats of Method is of special interest to American teachers. In general, it may be said that the committee's ideas of the proper method agree very consistently with the consensus of opinion of American teachers, namely, that the traditional method touched up here and there with improvements suggested by the experience of the modern teacher still procures the best results. This stand is very striking indeed, because England is the home of the so-called "Direct Method" as applied to Latin, a method which has attracted considerable attention of late here in the United States.

The traditional method consisted in learning the grammar and syntax rules and then writing exercises upon them. We do not think that this method is yet entirely abandoned, nor do we desire that it should be. The verbal memory is very strong up to twelve or a little later, and there is no reason why advantage should not be taken of this fact, while written work is the only sure test that knowledge is really being assimilated.

The main defect in the old method was the placing of too much emphasis on the value of the Classics as a means of mental discipline, and the giving of too little consideration to the literatures of the languages. However, with all its defects the old method at its best did train its pupils to a scrupulous exactness in the use of language.

The chief modification of the old method as urged by the committee is the introduction of much oral work.

Language is speech, and any method of teaching a language, whether ancient or modern, which fails to take account of this aspect of it, seems to us to be so far wanting. It is a common experience that the use of the spoken word conduces to greater liveliness in teaching, though it requires skill on the part of the teacher to ensure that the whole class is alert and that each member of it is making his contribution to the lesson. We urge, therefore, the importance in the teaching of Greek and Latin of oral in addition to written work.

Nevertheless it is vital to check at every stage the oral by written work; otherwise, that absolute sureness and accuracy which is the most important object to be aimed at in the first stages of learning a language will not be attained.

Without defining the "Direct Method," we may say that in

general the committee agrees that with such teachers as Dr. Rouse and his staff much success can be attained, but it is far from convinced that it is the system for general adoption. Those members of the committee who saw this method in actual operation are agreed that in skilful hands it promotes a greater and more spontaneous concentration than is usual in pupils taught on the traditional method, and that, as the pupils build up for themselves knowledge of the language, and in particular of the vocabulary from material gathered in the course of each lesson, it tends to produce a more constructive and independent type of mind. They were, however, of the opinion that these advantages are to a large extent exhausted by the time at which a Latin author is begun, and that there is a great danger from the outset that only the more intelligent pupils are really learning.

Furthermore, those who are taught on the Direct Method appear to miss two things, to both of which great importance is attached. The first loss is that entailed by the omission of translation into English. For most pupils the practice of translation even of simple narrative Greek and Latin into really good English should be the most valuable part of their classical discipline and the exercise which has the most beneficial effect on the whole of their literary work. We cannot afford to dispense with such an instrument.

There is, moreover, a second loss inherent in the method. If the lesson on a Latin text is conducted wholly in Latin, it is impossible to deal with all the incidental points, literary, historical, geographical or even grammatical, which are essential for the intelligent reading of the text and for the general education of the pupil. If these are passed over, the apparent progress made is no doubt rapid, but is in fact to a great extent unreal. This would seem to be inevitable where all comments, whether by teacher or pupil, are made in a language which even the best cannot hope to speak with anything like the fluency possible in French and still less with the fluency of English.

It is acknowledged, however, that the promoters of the "Direct Method" have done a great service in emphasizing the value of oral work. This is of special importance in the early stages, as indeed is now widely recognized. And even

at a more advanced stage much might be done in practicing pupils in reading aloud, with proper emphasis, passages which they already thoroughly understand. In this way their ear can be trained to an appreciation of the rhythm both of verse and prose, and they may so attain to a better aesthetic appreciation both of the poets and of the orators. Further, there seems to be no reason why dictation should not occasionally be employed in Latin and Greek, as in Modern Languages, as a test of ability to follow the meaning of a passage when read.

This expression of opinion on the part of such eminent Latinists as make up the committee is especially interesting, coming as it does from the home of the "Direct Method" as applied to Latin. The English school system is also better arranged than the American public school system for the success of this method of teaching Latin, since it allows several more years to this subject. However, the English are far from ready, as is evident, to recommend this teaching method for general adoption in their schools.

The reformed (Roman) pronunciation of Latin seems to have been officially adopted by nearly all of the English public and private schools, but apparently in actual practice a great lack of uniformity exists. This reminds us of conditions in our Catholic schools here in America. American non-Catholic schools are practically unanimous in using the Roman or reformed method. The want of uniformity leads to great waste of time and produces inconveniences and confusion. The committee very strongly urges the practical, general application of the reformed pronunciation, since it, of course, is a much closer approximation to that of the Romans than any other.

There is much more of interest to American teachers in this report, and still more of a purely local appeal, but the above remarks touch on phases of Latin study which are particularly to the front today among ourselves.

A striking dissimilarity may be noted, before closing, in the procedure of this investigating committee and the one still at work with the same aim here in America. The committee of the United Kingdom based its report on material assembled

from examining persons intimately connected with the teaching of the Classics in all its branches, and also from personal inspection of the work of Latin teachers in the classroom. The committee in the United States is conducting its investigation along lines not directly of its own choosing but as laid down by educationalists in the strict sense of the word, professors of education. Accordingly, they are conducting a very systematic country-wide series of tests and measurements. Up to the time of the appointment of the investigators it must be said that no "Latin tests" had been developed which obtained much respect from Latin teachers. The present committee, however, with the help of others, has formulated new tests, which appear to be generally satisfactory.

It would not be at all surprising if the results obtained by the American committee should accord for the most part with those of the committee across the Atlantic. However, they will, we feel sure, be more readily accepted by the general public, since they will have been obtained by a method laid down not by the Classicist alone, but by educators at large.

ROY J. DEFERRARI.

## TEACHERS' PEDAGOGICAL CONFERENCES

All Sisters should recall with a thrill—but many recall with regrets—the enthusiasm which inspired them on that first morning of their teaching career when their hearts were singing a hymn of praise and thanksgiving to the Bridegroom of their soul for having called them to the most sublime work open to woman—the task of leading the little ones to God. If the regrets are taking the place of the thrill, an explanation may be found in the fact that the respective teacher has not grown in her calling. The teacher may have grown old in years and experience, but she did not grow intellectually and professionally with her calling and so she soon lagged behind; she was then classed with the old and inefficient, and disgust with her calling was the final result. Was this tragedy not caused, perhaps, by the teacher's belief that, when normal school days are over, the work as students is likewise over. That fallacy spelled dry rot and stagnation. How different would the Sister's career have been had it been inspired with the saying of Cosgrove: "A teacher's growth ought never to cease. He ought not 'to die at the top.' His face should always be toward the sun, for he is the soul of our educational system. He is the pupils' model, instructor, leader, guide, and friend."

The improvement of the teachers in service is one of the most important problems confronting the superiors of our religious communities. It is a problem that must be faced by educational authorities everywhere. Hence it was that the then U. S. Commissioner of Education, Elmer Ellsworth Brown, saw fit to bring out, in 1911, a bulletin by William Carl Ruediger, "Agencies for the Improvement of Teachers in Service." In the letter of transmittal accompanying this publication, Commissioner Brown said:

Agencies for the improvement of teachers in service are needed primarily for three reasons: (1) Because many teachers enter the profession relatively untrained and therefore need to be trained in service if at all; (2) because complete training is impossible before active service begins, for the reason that the necessary basis for it, experience, is not at hand; and (3) because teaching is a progressive calling, in which one who

does not continually make efforts to go forward will soon lag behind and become relatively inefficient.

The superiors of our religious communities will readily agree that these reasons hold for our Catholic teachers also. We may as well admit that, owing to conditions over which we have at times no control, too many young Sisters are compelled to take up teaching before they have been properly trained for the work. Furthermore, even if properly trained, a young Sister may, though intelligent, studious, willing and devoted, prove a failure in the schoolroom. Though she possesses the theory of pedagogy, she finds the practice so very different and fails; discouragement sets in, and superiors again and again find themselves embarrassed how to deal with such subjects, how to bring back to them their courage, how to prevent the like failure in other Sisters.

To tell a young Sister all that is defective in her work would often be cruel and heartless, and worse still would it be to condemn outright the work of a Sister grown old in religion. We may only worry, discourage, and possibly crush her who means to do very well. Besides, we should not likely convince her of anything except that we are displeased with her work, and perhaps of the additional fact that we are very hard to please.

To our mind the pedagogical conference might prove a remedy for this and many other ills. True, it is the trained teacher that may object most strenuously to anything that savors of systematic study after her graduation from the community normal. She may feel that she has graduated in her professional training and that all that should be expected of her henceforth is to teach. She has not yet realized that teaching is a rapidly growing profession and that she has but barely crossed the threshold in entering it. She should ponder on what Foerster says to all teachers, in his "Conduct of Life": "The teacher's vocation should mean for us a continuous and an insistent call to enter into our better selves and to grow up to the highest conception of conscientious duty."

Other teachers will plead lack of time. But is not the lack of incentive at the bottom of this plea? We all find time for



that which deeply interests us; and might we not argue that the very small investment of time given to the pedagogical conference will return very large dividends in the shape of time-saving and labor-saving methods learned just through the pedagogical conference?

Other teachers will look back with satisfaction upon long periods of what they consider perfect service; but such satisfaction is an almost infallible sign of mediocre service. Other teachers have grown fossilized in their dependence on textbooks and do not wish to be disturbed.

But most of these objections have been disposed of by the efforts made almost everywhere towards securing state certification for our teaching Sisters, and now would seem to be an opportune time to inaugurate a policy that will mean for all our Sisters a steady growth in their profession. The general introduction of pedagogical conferences into the convents of our Sisters would bring about, so I trust, this consummation so devoutly wished by all of us.

You may tell me that pedagogical conferences are held informally in every convent of teaching Sisters throughout the land. Yes; and much good comes of these informal conferences, and we endorse every word of the following account of these discussions given by an educator at the 1908 meeting of the Catholic Educational Association:

Wherever enthusiastic teachers meet and are free to converse, there is apt to be an informal, yet genuine school meeting. Like enthusiastic horsemen, baseball players, etc., they never tire, never cease talking of their life work, its problems and progress. Meetings, spirited as these, are held in some of our best teaching communities nearly every evening during recreation. They are a happy combination of free, cheerful conversation, and an interesting school teachers' meeting. Papers are corrected, difficulties that arise in the classroom, in the correction of compositions, or of poorly constructed sentences, are then and there met with, and placed before "the house," to be rewritten in at least passable English, with the least possible changing of the original wording—while a mirthful, humorous vein pervades throughout, the meeting being half in fun, yet all in earnest. Blessed and successful is the school, is the community, whose teachers never tire, never cease discussing this their life work.

But the same educator pleaded also for more formal conferences and spoke in favor of the conferences made obligatory by the Bishop of Erie for all school Sisters of the Diocese. These conferences were conducted as follows:

At least once a week, all the teachers of every parochial school hold a formal meeting, in their respective convents, for the purpose of making known the progress of the week in each classroom. At this meeting the Sister Directress presides. Reports of the progress or failure of the methods employed are there made by any and all teachers. Practical improvements or suitable remedies are proposed and discussed, and either adopted or rejected as the case may be. These meetings are intended to keep the teachers and the classes of the whole school working out harmoniously the system and the diocesan grade work adopted three years before the Bishop made the conferences obligatory. Another practical and very useful feature of these meetings is the proposing and formulating of suitable test and review questions, also of suitable thought-requiring questions to insure the thorough understanding and mastery on the pupils' part of the topics and subjects studied, thereby leading children to think for themselves. To insure and control the regular holding and practical work of these meetings, a synopsis of the proceedings, and especially of the resolutions adopted, is to be recorded in a book kept for the purpose. This book may be examined annually by both the diocesan and the community superintendent.

What has been thus prescribed by one Bishop for the teachers of his diocese has in many cases been prescribed by Provincial Superiors for their Sisters. And we are inclined to plead that something similar be prescribed by all Provincial Superiors in view of the fact that the new Code of Canon Law prescribes (Canon No. 131) that theological conferences be held several times a year by priests in diocesan cities and in deaneries throughout the world. It is true that pedagogical conferences have been held for a number of years, at regular intervals, for all the teachers of the respective dioceses. But for many reasons these diocesan conferences cannot be attended by all the Sisters of the Diocese. Furthermore, the number of Sisters attending such conferences is too large to allow of the best possible benefit for the individual Sister. Finally, the presence of Sisters from different communities seems to

act as a check upon most Sisters and prevents them—though it should not—from actively entering the discussion.

The Rev. Leo L. McVay, of the Catholic University, has shown, in an able article, "Community Room Discussion," CATHOLIC EDUCATIONAL REVIEW, May, 1922, that the community room of each convent offers an almost ideal opportunity for the most profitable pedagogical conference. What would seem to me to be most feasible would be to hold a pedagogical conference once a month, on a day to be set for the year's series—for instance, the first Thursday of each month. The conference should open with a paper read by one of the Sisters. The topics for the several papers might be agreed upon at the first conference to be held before the opening of school in September. The Sisters might suggest in writing what subjects should be treated in the several papers, and thus material will be available for deciding on what should be, if at all possible, a connected series of essays. The subjects and writers of the papers having been agreed upon, there should be no valid reason why the conferences should not be held regularly on the dates set. In boarding schools it may be necessary to let the Sisters take turn about in supervising the students in order to ensure as perfect an attendance as possible at the conferences. Holding these conferences during the scholastic year will give the papers an actuality and a vitality they might lack if the meetings were held at a time when the teachers are not in touch with their pupils.

Nor need we fear that the Sisters will not be equal to the task of writing these papers. The professors of our summer schools can vouch for the uniform excellence of the pedagogical papers written by our teaching Sisters. The Sister who is not capable at least of writing a paper that would summarize the contents of a book or of a series of educational essays should not be teaching in any school. But some Superior might object: "You cannot make such résumés without a pedagogical library." That is precisely one of the objects of these pedagogical conferences: to induce all Superiors to acquire for their convents a library containing the standard books on education as well as reference works and the best of current professional literature. The publications of the United

States Bureau of Education constitute an invaluable library of pedagogy, and your congressmen will send them to you for the asking. The public libraries will cooperate most willingly with the Sisters in supplying them with some of the books needed to prepare papers for the pedagogical conference.

The moderator of the conferences should not be finicky about the form of the papers. She may even find it necessary to insist, for the purpose of encouraging the timid, that the form will always be a secondary consideration. She will likewise find it advisable not to lay down a hard and fast rule for the length of the paper. One Sister may be able to say more in five minutes than another in twenty minutes, and much liberty should therefore be allowed in this regard. In case that a Sister would find herself hard pressed for time, she might resort to what more than one discussion club has found a helpful practice, viz., to submit one or two pedagogical cases of conscience. The Sister may hence propose cases embodying either fact or fiction for the purpose of opening a discussion as to the best solution of certain problems. Other good papers that would not require much time to prepare might deal with what the Sisters saw on their visits to other schools. But among the best papers will be those in which the Sisters will report their experiences in the schoolroom, stating frankly what they consider successes as well as failures with certain methods. It cannot be emphasized too strongly that the moderator of the conferences should offer the widest possible range in the choice of subjects, and if she will thus encourage the Sisters to write on their favorite topics she will have little difficulty in getting each teacher to serve her turn in presenting a paper.

The writer of a paper should select two Sisters to begin the discussion of her paper after it has been read in the conference. These two Sisters should, therefore, read the paper beforehand, though it were advisable to have all the Sisters read the paper as this will enable them to discuss the topic more thoroughly. The discussions would assuredly be more thorough if the Sisters were trained even in the Novitiate and in the Community Normal to discuss problems intelligently. We may quote Scripture in support of this early training:

"It is well for a man if he hath borne his yoke from the days of his youth." A large community of teaching Sisters has consequently introduced the laudable practice of having a weekly discussion class in the Novitiate, and the period is a favorite among all the Novices. With such training these Novices will later, as teaching Sisters, be eager to enter every discussion, and each of them will consider it her duty to contribute her share towards ascertaining the truth.

To ascertain the truth should be the main object of these conferences. In a debate the establishing of the truth is of minor importance, personal victory being the main object in view, but in a conference all the members should enter the discussion open-minded and ready to change their views as soon as they are convinced of being in error. Nor should the writer of a paper assume the tone of preacher or lecturer or special pleader. Her object should be to contribute her share towards solving a problem, and she should be ready and eager to hear from the other Sisters what they have to offer pro or con, and she should not hesitate to change her views if the arguments for the contrary are convincing.

For an eloquent exposition of many benefits accruing from such pedagogical conferences, as well as for practical details about the keeping of the records by the Secretary, I shall refer you to the article of Father Leo L. McVay mentioned above. What is advocated here is not a new fad, but a practice adopted by the best teachers from time immemorial down through the ages up to the present time. It is the practice adopted by Plato and Aristotle. Aristotle's works offer unmistakable evidence that they are the result of the cooperation of many heads. His *Topics*, for instance, bears evidence that the great teacher did not scorn to incorporate into his book such rules and truths as had been discovered by his collaborators—his scholars. The same practice was observed in the medieval university, for the *lectio* was supplemented by the *disputatio*. The interpretations and compositions required in the Humanistic schools are again evidence of the same policy. The seminar, the glory of the continental university and of the same type of university in this country, rests upon this same idea as its foundation. The teachers' meetings required

by law in most of our states are a perpetuation of the same policy. Teachers' institutes have frequently been criticized in our educational literature, but the teachers' meetings never. In 1911, 35 states had state reading circles, while Florida and Pennsylvania had county reading circles, and thus 37 states bore witness by their laws to the benefit accruing from what is a kind of pedagogical conference such as we are advocating.

The pedagogical conference offers large opportunities for inspirational work. Teachers, like others, need periodic revivals. They lose sight of the larger aims and values of life and education in the routine of their daily duties, and as a result they become stale, uninteresting and discouraged. They need to be encouraged, to be given new points of view, and to be reminded of the old ones that they are always in danger of forgetting. They will be thus encouraged if they learn from their colleagues in the pedagogical conference how mistakes were corrected, how intractable boys were made docile, and in this way the Sisters may recreate in their souls their pristine love for their pupils, and, as Vittorino da Feltre says, it is this love for our pupils that is the source of the dignity, the joy, and the sublimity of all our teaching activity.

The pedagogical conference also offers opportunities for service beyond the walls of the individual convent. There is much literary ability hidden away—and, alas, often buried—in our convents. The writer knows of more than one instance where the paper presented and discussed at a pedagogical conference was later published in a general or professional magazine and thus proved the beginning of a literary life rich in service for an eager and appreciative public. The moderator of the pedagogical conference should, therefore, be on the lookout for a strong and original paper, and she should not be slow to encourage and assist the publication of a deserving essay. In this way she may bring into the light of day a hidden talent, open to it an avenue for doing untold good, and give to the Sister and her colleagues the inspiration that comes from appearing before the larger audience reached by the magazine or the book.

Now all this is true of the pedagogical conference held any-

where and by any class of teachers. But the pedagogical conference is particularly useful and, I may say, even necessary for the schools employing the departmental method of teaching, i.e., high schools, normal schools, and colleges. As the Catholic high school movement is growing apace just at the present time—witness for this state the splendid work done or planned in Philadelphia, Altoona, and Pittsburgh—it may not be amiss to devote some time to this particular phase of our subject.

The lack of correlation is justly said to be a serious defect of modern education. The only bond connecting the different school subjects is, in the eyes of many a pupil, the strap that holds together his school books. It has been observed that “this is significant of the atomism prevailing in modern education, which attempts to produce a living organism by merely bringing together various subjects, as though something living could ever result from a mechanical juxtaposition of things. Educators will naively arrange a course of study by simply joining together different subjects; they regard only the individual content of the several subjects, without once asking whether all this mass of heterogeneous materials will coalesce into an organic whole, or whether the parts of the course will correspond to and supplement one another. To these false notions we must oppose the true view of Plato, who, because of his organic world-view, insists that all subjects be surveyed in the light of being connected with one another, and that they cannot be understood except in the light of these interconnections.”<sup>1</sup>

It stands to reason that there will naturally be less correlation in a school with the departmental system than in a school where one Sister teaches all the branches of the respective class. The teacher in charge of only one branch is apt to lose sight of all other branches. Here there is an obvious opportunity for the pedagogical conference to stress the claims of each branch, and to show how each one should contribute to produce the wonderful “concord and harmony” that Cicero recognized in science. Thus we may hope that the teacher of

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<sup>1</sup>Otto Willman, *The Science of Education*, Archabbey Press, Beatty, Pa., 1922, Vol. II, Ch. xxxvi, “Correlation of the School Subjects.”

every branch will be alive to the points of contact between her own subject and the related branches. She will then draw the attention of her pupils to these points, will let them realize the importance of being familiar with the borderlands, and will correct any defects she might note in this regard. This presupposes, of course, that the teacher be interested not only in the subject she is teaching but in all the branches taught in the school, and that she may never be out of touch with any of them.

By thus bringing home to all the teachers attending the pedagogical conference the just claims of each subject of the curriculum, the several teachers will be enabled to settle amicably most of their academic differences and disagreements. Far be it from us to minimize the importance of these disagreements, for we believe with a famous educator that the value of a teaching institution depends largely upon the number of teachers who are disagreed with each other. The large kind of disagreement which belongs to strong teachers constitutes parallelograms of force which secure important resultants. The point of difference is the real germ of progress, and this point of difference will be brought out strongly in the pedagogical conference, not in a disagreeable, personal way, but on purely academic grounds, and the members of the conference should thus acquire the habit of always respecting one another's views.

In a certain school it was notorious, even among the pupils, that academic and even personal differences often disturbed the peace of the faculty meetings. Remarks of any one teacher tending to improve the discipline of the school were generally misinterpreted as reflecting unjustly on the authorities. Suggestions to raise the standards of certain subjects were misunderstood as reflecting unjustly on certain teachers. As a consequence there was much antagonism among the several teachers. But the introduction of pedagogical conferences wrought a much-needed change. In the course of the discussions the teachers felt free to suggest almost any improvement without fearing to offend the sensibilities of any member of the faculty. The teachers thereby learned to respect one another's views instead of presupposing that every suggestion



made contained a veiled attack on someone's character. The tone of the whole school has been changed, and the teachers congratulate one another upon having found a way to settle all academic differences in an academic way.

It is plain that with such opportunities for discussing the merits and requirements of each subject of the curriculum there will be less danger of one teacher's overworking his pupils to the loss of some other teacher's subject. With proper correlation the teacher of Latin will realize that his own subject will only gain if the teacher of English succeeds in impressing upon his pupils the fundamentals of English grammar. The teacher of Greek will not complain if the teacher of mathematics succeeds in developing a little more logical sense among his pupils. On the contrary, every teacher will rejoice over the success of every other teacher of the faculty, for he knows that this success will in the end redound to the general, all-round education of the pupils.

After all the efforts of the faculty have thus been unified by the pedagogical conference it will be less difficult to introduce, if need be, any new method or teaching device. The introduction of what might otherwise have seemed an infringement upon some teacher's inalienable rights will be assisted by the comparison of notes among the Sisters concerned. What may have proved an insurmountable obstacle to one may have been effectively solved by another, and the pedagogical conference brings all these teachers together.

The teachers' pedagogical conference may be turned to good account by assisting the teachers to correct their mannerisms or even more serious defects. They say that a strong teacher may be aided in her work even by her oddities. Be that as it may, we all shall admit that there are some oddities in speech, gesture or manner that expose the teacher to ridicule and may undo some of her best efforts. But in the give-and-take atmosphere of the pedagogical conference a colleague may occasionally venture to drop a remark that will forever eliminate from the vocabulary of a teacher some picturesque by-word which her pupils have been laughing over for years.

It may be more difficult to correct more serious defects, but even here it may be possible for the Superior or Principal

of the school to drop a hint that will be taken in good part. In making her rounds the Principal or the Community Supervisor sees many things that she can improve more effectively through open discussion than through private conference with the individual teacher. The pointed discussion of a mistake common to a number of teachers is likely to prove beneficial to all. Then there are a few subjects that cannot well be approached in private conference but may well be touched upon in the public conference held in the community room. A Sister, for instance, may be given to the disagreeable habit of complaining in season and out of season about the failings of her pupils. Might it not, perhaps, be helpful to quote for her particular benefit, but in a merely incidental way, in the course of a conference, the following from Salzmann: "The teacher should first look in herself for the source of all the faults and failings of her pupils." A remark of this nature might mean for the teacher the germ from which will grow the habit of self-examination, producing eventually the choice fruit of self-knowledge. Gifted with self-knowledge the teacher will ever after remain conscious of her own faults and defects and will not forget that she, too, was once a thoughtless and, perhaps, mischievous pupil. When tempted to grow impatient with her pupils, she will first ask herself: Was your presentation of the subject interesting? Was your explanation clear? Are you not yourself responsible for the lack of attention since you demanded too much from the child-mind?

In connection with this subject it may be stated that the pedagogical conference offers opportunities to the Superior on the administrative side also for putting in force all adopted policies, including those adopted by the teachers themselves.

A subject deserving of thorough discussion in a pedagogical conference is that of the relative importance of teaching method and teacher's personality. Some of the best trained teachers may expect all salvation from method alone and will be inclined to agree with Pestalozzi: "If only you employ the proper method you will marvel at what the youngsters will learn in one day." But, on the other hand, you will find some teachers expressing the view that they need no method in their teaching, that all success depends on the teacher's

personality. "In medio stat virtus." Both method and personality must cooperate to obtain perfect results. A discussion of this topic will teach the Sisters to appreciate both factors and will induce them to employ all that makes for character development but not to scorn the helps provided by sound pedagogy.

In the preceding I have tried to treat some aspects of a large subject. But there are many other phases of the subject that have not been touched upon. Suffice it to say that the pedagogical conference should not be confined to the reading and discussion of pedagogical papers. A pedagogical conference might spend the meetings of a whole year, profitably, in studying one or several educational works.

Another helpful exercise would be to have the teachers who are particularly successful in teaching some subjects, whether new or old, demonstrate their work with a class of pupils for the benefit of all the Sisters. By having practice classes of this kind, the members of the conference would learn how to employ different kinds of teaching. From each teacher's demonstration they might learn some new point characteristic of the individuality of the respective teacher. This would be applying the principles of Aristotle, "Fabricando fit faber," or, as Emerson puts it, "Do the thing and you have the thing." Modern lessons might also be given to show how the educative content of the several branches can best be brought out for the benefit of the pupils.

In this way all the Sisters would be brought to realize that teaching is an intensely interesting profession and one that offers untold opportunities to the teacher for self-improvement.

But whatever work the pedagogical conference will undertake to do, itself would seem to be an invaluable means available everywhere to get our teachers to read and think, to speak and write; and now that our schools are facing a crisis, is there not urgent need for our educators to read wisely, to think soberly, and to defend by word of mouth and pen the corner-stones of Catholic education?

FELIX M. KIRSCH, O.M.CAP.

## THE KINDERGARTEN IN THE HOME

Considerable time elapsed after the contractors had commenced work on the new Federal postoffice at the national capital, before the foundation begun to assume definite shape. Between the time employed in excavating and the laying of what we ordinarily regard as a foundation, almost seven months were spent in reenforcing the ground. In some places solid walls of masonry, many feet thick, had to be sunk in order to prepare for the foundation on which the superstructure now rests in a very imposing manner. Here we have an analogy of what takes place in the school life of each individual. When our young American seeks admission to the first grade, he is the possessor of what will determine the success of his superstructure, in a greater degree than in the case of the aforesaid building. The teacher of the first grade but too well realizes this undeniable fact. The greater part of his real work as an educator consists in welding together what the immature pupil has already acquired with those elements that go to make up the primary stage of education. Whatever methods are employed to procure this result, if they are to be useful, will give proper recognition to both phases of the task. Not only will the end to be reached determine the teacher's method, but the condition of the pupil at the time of his entrance must likewise be considered.

The mission of the kindergarten is precisely this. It is to prepare the pupil for the subsequent stages of the educative process. Its results constitute the groundwork on which the superstructure of character and scholarship is to be erected. Fundamentally, the principle of this important phase of school life is correct. Well deserving of praise are those who are striving to reduce it to practical application. But no matter how self-sacrificing these teachers may be, in the opinion of many, the best results are not forthcoming. Why such is the case and where the chief reasons for this lack of results are to be sought, we will not attempt to determine. In the opinion of some, the unpreparedness of teachers is the cause, according to others, a stiff formalism in method, while others

place the defect in the fact that the work of the kindergarten and that of the first grade are not sufficiently correlated. The weight of these views, alleged as the chief sources of the failures in our kindergarten work, we will leave to the experiences and charity of our readers to decide. We will say, however, that whether you better the actual work of the kindergarten or adjust it more closely to the work of the first grade, if you neglect to remember that the child has graduated from another school, you have passed over one of the essential factors for the success of the kindergarten. The child spends the first five or six years of his conscious life in the home exploring his physical environment and learning how to adjust himself to it. During those early years he has accomplished tasks as difficult as any that he will be called upon to perform in any similar period of after life. He has learned how to stand erect and how to walk. He has learned how to talk and has probably acquired a relatively large oral vocabulary. He has learned to do many things with his hands and, through imitation of the actions and the attitudes of the people around him, he has learned to interpret looks, gestures and actions of many kinds.

If the continuity of his mental life is to be preserved, his early occupations in school must be closely allied to his previous home occupations. What was begun in the home must be continued and completed in the school, while new occupations are gradually introduced as modifications of the old.

When viewed in the light of Christian education, this truth that the child's education begins some years before the age determined upon as proper for entrance to the first stage of formal school life, makes the home the first, the real, the Christian kindergarten.

The home has always played an important part in the advance of civilization. The fundamental preparation begun in the privacy of the home necessarily makes the home equal, if not superior, to the school and other factors for the uplift of society. Parental influence and direct teaching are, whether intended or not, laying those basic elements, the strength of which will proportionately determine the permanency of the superstructure. In theory these truths are readily admitted

by the majority, but as directive forces they are too frequently at the present time not permitted to exert their proper influence. The right of education, which is a natural right of the parents, has lost in practice, if not also in theory, the element of personal, parental obligation. The teacher may assist, but he cannot free the parent from his God-given duty of personally attending to the proper education of the child.

It is from this aspect of education, as a process, that the Catholic Church has always looked upon the home as the kindergarten, wherein this inalienable right is to be personally exercised. By direct teaching, and indirectly by example, the Christian parents are exhorted to fulfill their duties incumbent upon them as custodians of the little ones entrusted to their care. The personal devotion and contact, on the part of the parents, are the means through which the child is prepared for the after work of the grade teachers, who are but the representatives of the parents in this important work of education.

The plastic period is the time when the immature boy and girl, their minds ever open to the not yet understood truths and desires, are forming the beginnings of habits and modes of action that will endure for progress in either virtue or vice. This seedtime of life, this period when feeling and instinct hold supremacy, is spent at the knee of the mother, under the hallowed roof of the Christian kindergarten—the home. How essential, then, it is for parents to realize and be guided in their work of training and correction by this salient truth. The impressions made during this period are the most lasting and form the basis upon which character, intellectual power and religious life are to find the groundwork for expression.

The Catholic Church has at all times earnestly endeavored to inculcate and make functional in the lives of Christian mothers and fathers this principle of sound pedagogics. Our Divine Master and Teacher emphatically brought home this lesson to His apostles. It was after He had taken His final leave of Galilee and gone across into Perea that Our Divine Teacher presents for our imitation the Christian attitude toward the child. Whilst answering the Pharisees on the serious topic of the indissolubility of marriage, He was dis-

turbed by the action of the disciples toward the Jewish mothers, who were striving to present their little children to Him. In St. Luke's gospel we have the account succinctly given, "And they brought unto Him also infants that He might touch them. Which when the disciples saw they rebuked them. But Jesus calling them (the disciples) together, He said, suffer little children to come to me and forbid them not, for of such is the Kingdom of Heaven." Here the Christian mother has a clear portrayal of her true office—the earlier she brings the little ones to Christ, the more in keeping with both the spirit and the letter of the counsel of Our Blessed Lord will her loving office of motherhood become. In this period of life the Christian ideal is to be implanted if we desire and expect it to be the ruling guide of life's journey for these our tender charges.

Holy Church, the Spouse of Christ, commissioned by Him to carry on the work of sanctification, has frequently raised her voice in counsel and command, in defense of this peculiarly Christian teaching; the little ones are to be brought to a knowledge and love of Christ, their Saviour. Her legislation on this essential duty indicates, both by its variety and tone, her attitude toward the home, the kindergarten of Christian virtues. In the lessons that her liturgy of the sacrament of holy wedlock, in her admonitions to the contracting parties and by the intricate and maternal safeguards by which she, by her legislation, protects this most inviolable of contracts, we behold her solicitude and timely devotion toward the child of nature destined to become the child of God.

Her rulings on the necessity and administration of the sacrament of holy baptism very forcibly impress upon us the lesson that the seeds of life eternal are voluntarily to be denied to none but imparted without delay at the very dawn of infant life. Who can doubt, in the face of these facts, in what light Holy Church regards the home? By her direct command that the little ones be endowed with supernatural life, she very clearly indicates that she intends the home to be the cradle of Christianity, the "baby-room" wherein the eternal truths of holy religion, both by word and example, will be taught in a functional way. This sanctuary, wherein

the earthly type of the Heavenly Kingdom is to be nurtured and instructed, in the catholic concept of society, is the primary school, whose noble mission is to prepare the child for that "momentous journey from home," through school and life to life eternal.

Holy Church, mindful of this duty of the home, the Christian kindergarten, has not neglected to do her utmost to assist those in whose charge the beginnings of this journey have been intrusted. Pius X, in his decree, "*Sacra Tridentina Synodus*," of December 16, 1905, and what is of especial import to us, the "*De Communionem Puerorum*" of September 15, 1906, very decidedly expressed not only to pastors and confessors but to parents and guardians how the Catholic Church regards this labor of love, the bringing of the little ones to Christ. In the first article of the "*Sacra Tridentina Synodus*" we read the following: "Frequent and daily communion as a thing most earnestly desired by Jesus Christ, Our Lord, and by the Catholic Church should be open to all the faithful of whatever rank and condition of life, so that no one who is in the state of grace and who approaches the Holy Table with a right and devout intention can lawfully be hindered therefrom." In the answer to a doubt regarding the application of this decree for the daily communion of the younger children, we find these consoling words, "That frequent reception of communion, in accordance with article 1st of the decree (on daily communion), is recommended even to children who, when once admitted to the Holy Table according to the rules laid down in the Roman Catechism, chapter iv, No. 63, ought not to be hindered but, on the contrary, exhorted thereto, the contrary practice anywhere prevailing being condemned." These, together with the decree, "*Quam Singulari*," by which our Holy Father with one grand stroke clears away any and all misunderstandings and mistakes that have gathered during the course of ages, admonish pastors, preceptors, and especially parents, of the grave obligation they are under in preparing the little ones for reception and progress in spiritual life.

In the last-mentioned decree, issued July 15, 1910, the Holy See has clearly shown that the superstructure of moral and



spiritual life depends on the development of the Christian Ideal in our children. Instruction, although essential, holds not the most important place in this grave work of realizing, in the child, the Christlike life. Innocence, the distinctive characteristic of childhood, is to supply what formerly was insisted upon as the product of fuller instruction. This sublime work of the Holy Father undoubtedly presupposes what is the central thought of this paper, that the child is to be carefully trained and developed amidst the environmental influences of a truly Christian home. Here alone can that innocence, which stirs up in the souls of our little ones a love for embracing sacramentally Our Divine Lord, be aroused and nurtured. If these tender shoots of Christianity are to receive, at the dawn of reason, the age of discretion, their Divine Saviour Who lives for them in His sacrament of His Love, then it devolves upon Christian parents to prepare them by a peaceful and affectionate home life and pre-school education.

We might extend further our evidence in behalf of what Holy Church has counseled and prescribed concerning the inculcation of the Christian ideal in our children, but enough has been advanced to permit us to state that she expects parents to exercise that personal right of tending to the proper education of their children during the plastic periods of childhood.

The very nature of the child demands that parents personally supervise its unfolding during this period. The prolonged helplessness of human infancy is nature's gift to each individual, in order that the beginnings of that complicated series of adjustments which are necessary for the successful realization of life's purposes be properly directed. The lack of regard and appreciation of this truth not only makes the work of the primary teacher doubly difficult, but to that, which experience and observation but too well testify, are we to point as the saddest of effects, a permanent injury in the moral and intellectual development. As Dr. Shields points out in his volume, "The Teaching of Religion," Chapter 4, the human infant begins his conscious life in a phase of pure instinct. He goes on to show, however, that although instinct is fundamental, it will eventually give way to that higher phase of

conscious life, where intellect and free will dominate. Habit formation, the chief work of the educative process, cannot neglect to take into account, especially in the early stages of the process, the part played by the instincts of the child. By these energies the child is supplied with the natural means and forces on which the superstructure is to rest. It is on these instinctive elements, then, that our interest and attention during the early stages of habit formation should center. But is it not to the parents, and of these chiefly the mother, that this prerogative is first permitted? During those early years when the fragile mechanism, by modes of action, is adjusting itself not only to its present needs but by these to those of adult life, the child spends most of his time within the precincts of the home. Here the maternal influence is strongest. By that natural influence and devotion supernaturalized by Divine Grace, the home becomes a kindergarten, where the spirit of Christianity leavens and elevates the child, and indirectly the state. The truth as well as the beauty of the adage, "The hand that rocks the cradle rules the world," becomes more evident and forcible when viewed from this angle.

If these saving truths were better understood by parents and applied in their full strength, then the home would be what God's church and nature intends it should be, the Christian kindergarten. But in order that this may be partly realized it is incumbent on those, in whose charge the formal educative process has been placed, to assist parents in all possible ways. Pastors and teachers, by close cooperation with parents, obtained by sympathetic visitation, can indirectly impart the benefits of their scientific training and experience. Suggestions prudently and kindly given on these occasions will be of untold value in the work of preparing the child primarily for the first grade, and eventually for his final destiny.

LEO L. McVAY.

## PRACTICAL APPLICATION OF THE PRINCIPLES OF ARITHMETIC

Much has been said and written on the subject of how to make arithmetic interesting, and at the same time practical and easy. How can its problems be modernized? A still more important question is how to humanize it, that is, how to connect this, to many minds, unattractive subject, with the vital interests of life and how to make it useful to those who study it.

Let us for the moment think of arithmetic as an art rather than a science. Consider its value as a utilitarian rather than a disciplinary agent. While these two phases of arithmetic are inseparable in teaching the subject, the emphasis may be stressed here or there, transferred to one or to the other at the will of the teacher, as occasion requires.

Applications of arithmetic usually represent just so many exercises in figuring rather than the details of a connected and suggestive story. Frequently, too, they fail to touch the experiences and preferences of the child. You may teach a fourth-year child the arithmetic of a dry goods store or of a bank, but he has little real interest in it unless he has some personal object in view.

It is a psychological fact that we hear or we see the things we know. A hurdy-gurdy in the street, playing a familiar air, will distract the attention of the best disciplined class. The case is parallel in the teaching of arithmetic. Children are interested in applied arithmetic only when the applications are suited to their tastes, activities or environment. The socialized recitation, the project, has its place in arithmetic if the subject-matter is so planned and so conducted that each individual pupil cooperates with his fellows. This social element is a necessary factor in making the quantitative as well as the qualitative side of the subject attractive. The little 1A boy may be interested in counting marbles, but he is more interested if you give him some marbles and tell him to play with his companions. He will then count correctly. The same boy on reaching the 7B grade may be interested in finding the

area of a tennis court, but the interest widens and deepens and becomes practical if he helps to lay out a court for his own amusement. Teach your 6A boy to find the cost of a mile of wire at a given price per foot. He will do it, of course. But 5,280 feet is a drudgery of memory. Apply it to the cost of connecting his home with the nearest telephone and he will forget the drudgery.

During recent past years, methods of teaching arithmetic have changed much, both in the nature of the problems and in the arrangement of material. With the former we are chiefly concerned. The change in this direction has been brought about by the varied conditions in the world about us, and again by greater attention given to the study of child psychology.

The practical use of arithmetic has become a more vitally important question in educational circles, particularly in our own country, whose cosmopolitan needs and interests place an emphasis, here on agricultural problems, there on mining, etc. Our manufacturing interests, too, open up a line of problems relating to the factory and the workshop; and our export and import trade, with its concomitant money questions, opens a field for applications of percentage that are many and varied. The advantage of using material that bears upon our wide range of natural resources and industries, instead of obsolete inherited problems from elsewhere, ought to be more or less evident to the progressive and efficient teacher.

The American child ought to get a broader view, feel greater interest and obtain more practical information from a problem of foods in our own country than from one about the mixing of teas in China, which, by the way, are not mixed in the way the textbooks say. If he is to study the question of the transportation of goods, is not a practical problem relating to our railroads, on which he himself may travel, better than one which tells of the days of pedler-traffic?

Although a problem may represent business or social or domestic needs, it may yet be unsuited to a particular school year. Child psychology gives the hint here—consider from grade to grade the interest and powers of the child. A first-

year child can add 4 and 3, but what possible interest can he have if you give your problem in the language of Wall Street? He knows nothing of shares, but he does know tops and balls and marbles and apples. Change your problem to his actual or potential needs and you have his interest and attention. On the other hand, problems involving games that are genuine applied mathematics in the primary grades are entirely out of place in the grammar grades for the same reason.

Which types of problems offer the most concrete interest to the boys and girls in the grades? The following appear to meet approval: First, those drawn from the child's own spontaneous play and life; second, those drawn from the actual social life about him. However, it does not absolutely follow that a problem is concrete to the child simply because it has a concrete existence. His imagination can often make a thing which would not otherwise be so.

We shall now make a brief survey of the application of arithmetic to the different grades. In the first and second years, give such problems as: How tall do you think you are? Measure. How many inches wide is the window-pane? Again measure. Such measurements belong to the pupil and his immediate surroundings and help him to form correct judgment.

Such was hardly true of the little boy who told in oral composition that he had a pet dog *two* inches long.

Abstract work in the fundamental processes of adding and subtracting may possess the joy of a game and yet be made serviceable to fix the combinations so necessary for all succeeding work.

In the third and fourth years, problems relating to the home and to nature study may be introduced. Wherever possible, the children should see a ton of coal, etc. The basal units used by us as a people should be visualized—bushel, mile, quart, pint, etc., instead of being mere words.

The work in common fractions should be more or less confined to actual business needs, e.g.: Given the cost of a yard of cloth as \$2, find the cost of  $5\frac{1}{2}$  yards. Have the children make out the bill for the possible cost of a little boy's or

girl's coat—so many yards of cloth at a given price per yard; so many yards of lining at so much a yard, so much for the buttons and silk, and so much to the dressmaker or tailor.

In the fifth and sixth years, the children know enough geography to introduce problems that relate to our own country. Estimate the value of various grain crops in the Mississippi Valley; of salmon fisheries along the Columbia River; of an apple orchard in Washington; of the transportation of a potato crop from Nassau County or from Goshen to Brooklyn. In this connection the distances in miles given on railroad time-tables will prove very useful in giving correct information.

By the time the boy or girl reaches the seventh or eighth year, new interests develop, interests that come gradually nearer and nearer to the great world of which they are so soon to become active parts. The range of topics is practically unlimited, and series of related problems are very much in order. Percentage gives a wide range in problem making. One of the first and most important applications is discount, commercial, because it can be applied to the home and to ordinary transactions within the limits of the pupil's life. Profit and loss problems can be made real and vital for the same reason. Commission follows logically, and can be made real if application is made on the sending of farm products to the cities, the purchase and sale of other commodities in commission, etc. This is true whether the children live in the country or only see the products at the shop or in the city market. In teaching the subject of interest only real cases should be considered. School savings banks now help to make this topic real.

The work in measures may properly include practical cases of house-building, plastering, carpentering, painting, carpeting, etc., a field alike interesting and profitable.

If these few practical suggestions are applied, the teachers are only following simply the pedagogical maxim: "Proceed from the known to the unknown." They are leading their pupils by gradual steps out into the remote and richer fields of knowledge. Many streams are to be crossed, but the energetic teacher provides easy stepping stones for the faltering

footsteps of her pupils, so that they may pass easily from the shore of ignorance to the land of light across the stream of knowledge.

These are some of the problems to be solved in the teaching of arithmetic, but there is a more difficult problem at the heart of things. What is the worth of it all? Mathematics is essentially truth; two and two are four, and stories of birds and bees and flowers do not alter the fact. It is an exact science. Here, then, is truth. Truth is allied to morality, and the development of morality is the very essence of all educational systems. Men differ as to what constitutes morality, but the majority accept the principle that the morality that makes for real life is built upon the positive—the law of God. Much, very much, depends upon the teacher. The pioneer country school teacher knew little of scientific pedagogy, but he had knowledge and common sense, and he laid the foundation of character and scholarship in his ungraded school. Socrates taught in the groves of Academi, the monks sold their wisdom in the marketplaces to all who would listen; but the greatest Teacher the world has ever known, the Divine Saviour, taught from a ship and along the banks of a river or by the sea, and His applied teaching revolutionized the world of thought and life. He taught the great lesson, "Love one another." Like Him, let us, whether we teach Christian doctrine or arithmetic, love the little children, and suffer them to come unto us, remembering that of such is the Kingdom of Heaven.

SISTER GERTRUDE ALOYSIA,  
*Sister of Charity, Brooklyn.*

## A MODEL SCHOOL AT SISTERS COLLEGE

A new school building is at present under construction in St. Anthony's Parish, Brookland, D. C., which, thanks to the zealous cooperation of the pastor, the Rev. P. Di Paola, and the generosity of Mrs. Justine B. Ward, is to serve as a model school for the classes in education at the Catholic University and Sisters College.

This school will answer a need long recognized and will afford facilities for the study of elementary school problems that are rich in promise. A model school as an adjunct to teacher training courses is indispensable. Anyone who has had experience in the work realizes the shortcomings of the lecture method and of theoretical exposition. The problems of the school are live problems, which are best studied in their natural setting. Principles expounded in the lecture room need to be seen operating in the classroom if they are to make the proper impression on the students. Pedagogy, if it is to prove worth while, must be a matter of practice and not mere information.

The Department of Education looks to the new school for a number of things. First of all, it will afford opportunity for experimentation, not in the way of dallying with "fads" but in the common-sense way that is necessary for educational progress. There are those who scout all experimentation in matters educational. Such as these are quite content with the schools as they are and fail to take into account the advances in the social and psychological sciences which afford us a valid basis of criticism, as well as the very obvious shortcomings of the American schools that call for remedy. That some have gone too far in their demand for change and have advocated one wild theory after another as the solution of our school problems should not blind us to the fact that there are many things that are not as they should be. By experimenting sanely with established materials, as well as with suggested improvements, we will be in a position to think and speak with some degree of assurance and will not be forced to fall back continually on *a priori* arguments.



We Catholics have been too content to assume the rôle of followers in school matters, with the result that there is too much underestimation, even among Catholics, of the true worth of our schools, and too great a tendency to become boastful over the fact that "our schools are as good as the public schools." There is no reason why they should not be much better, perhaps not from a physical standpoint, but in all of those things that are essential to true education. We have certain definite and proven principles to guide us, but they are too often lost sight of in our zeal to do all that the public schools are doing. Experimentation on the basis of our own philosophy might save our schools from deteriorating into institutions which, with the exception of one period a day in religion, are just secular schools taught by religious teachers.

The model school will afford plenty of opportunity for the observation of teaching. It will be in charge of the Sisters of St. Dominic, of Newburg, N. Y., with Sister Mary Alma, Ph.D., as supervising principal. Each teacher will have an A.B. degree, together with a number of years of successful experience. Everything has been done to guarantee the exemplification of the best in Catholic school procedure.

Finally, the school will serve as a means of demonstrating and completing the methods worked out by the late Dr. Shields. The series of texts at present available constitute only the beginnings of the work projected by Dr. Shields. He saw the elementary curriculum growing out of the child's fundamental ideas of religion. He would build up, on the basis of the child's instincts, habits of love and dependence upon God that would manifest themselves in every phase of life. While some might quarrel with details of his system, everyone who gives it thought must admit the basic worth of the things he was striving for. With the aid of the model school, the Department aims to carry out the ideals of Dr. Shields, to submit them to the scrutiny of scientific experimentation, to make changes where changes are proven necessary, and to complete the series according to the plans that have been formulated.

GEORGE JOHNSON.

## VOCATIONAL EDUCATION THROUGH THE CONTINUATION SCHOOL

(*Concluded*)

"In every city there should be a bureau for the express purpose of studying all the vocations of the community now open to the youth, and of giving advice based upon a careful study of the young people themselves and knowledge of the preparation required, the risks entailed and the opportunities for advancement."<sup>10</sup> This bureau should be an integral part of the Continuation School. It should be accessible to parents, teachers and should have a thorough knowledge of the pupils themselves based upon a physical examination and success in school work. In this way it will be a common bond between the employers and the workers, for it will serve the interests of the employer by supplying him with qualified workers, thus obtaining his aid and cooperation in obtaining a suitable position for the young worker.

It has been stated that these schools should be available for every working-boy until his eighteenth year. By many authorities it is believed that in order to make them available, compulsory attendance laws must be established. Otherwise it is believed a large number of employers will prevent their employees from attending or, at least, discriminate against those youths who do attend the continuation school. Throughout Germany attendance is compulsory until the seventeenth or eighteenth year. In many of our large cities attendance at the continuation school is compulsory and indeed possible only until the sixteenth year. This, however, is due mainly to the youth of these schools. It is recognized that to have any lasting benefit the continuation school should extend to the eighteenth year. Whether this is to be accomplished by compulsory attendance laws, or by agreements with employers, either expressed or implicit, remains for each State to determine according to its own peculiar economic and industrial conditions.

There are some leaders of the vocational movement who advocate that the continuation school system should be controlled

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<sup>10</sup> Cooley: "Vocational Education in Europe," Vol. 2, page 18.

by a board entirely separate and distinct from the authorities which control the academic school system. It is asserted that vocational education can be most efficiently administered by industrial rather than by educational leaders. In many cities in Germany, the Chamber of Commerce and not the Director of Education constitutes the final authority of the continuation schools. In respect to this point, Cooley states:<sup>17</sup>

The opponents of a special system of schools to do this special work seem to forget that various countries in Europe long ago tried to solve this educational problem by means of the school system then in existence, and *in not a single instance* with entire success. At the present moment all the countries that are attempting to deal with agricultural and technical education have either reached the conclusion that the academic system cannot do the work successfully, or are in the process of changing their views in that direction.

Opposed to this view is the statement of Snedden:<sup>18</sup>

The bogey of "dual control," evoked chiefly by a few self-seekers on the one hand, or the obscurantists on the other, will soon be downed. Pure dual control has nowhere existed; and such temporary examples of partial dual control as have prevailed have been due largely to the exasperation of practically all at the ignorance and "standpattism" of the academic pedant who has not infrequently been in control, as layman or salaried specialist, of the existing school machinery.

Without attempting to analyze the conditions in other countries, we may agree with Snedden that dual control in this country is a bogey. To place the Continuation School in the hands of industry or agriculture is to rob it of its chief educational value and to make it narrow and materialistic in aim. The excellence of the system in Munich is to be attributed to the fact that it is administered by Kerschensteiner, the *Director of Education*. Employers and technical experts should be consulted as far as their services will be of value but the purposes of the school would be defeated by giving them the entire authority.

In considering the internal organization of the continuation school, the first point to be noted is that it must have as its basis actual industrial or agricultural training. In order to

<sup>17</sup> Cooley: "Vocational Education in Europe," Vol. 2, page 19.

<sup>18</sup> Snedden: "Vocational Education," 1920, page 20.

accomplish this, actual workshops and laboratories are necessary. Training in theory must be followed out in practice to be efficient. For carrying on this instruction a new type of teacher is needed, namely, one skilled in the particular field of agriculture or industry which he teaches, who has also a knowledge of fundamental educational principles and pedagogical methods. The preparation of such teachers will be a necessary feature of the continuation school movement.

In many continuation schools of the present the industrial training is too general and far-fetched to be effective. Thus we find that in many schools wood-working and printing are taught to all pupils, regardless of the particular branch of industry in which they are engaged. The assumption is that in all large communities there will always be carpenters and printers. These schools, then, may be said to be advantageous for the carpenters and printers but of very little use to those who are not fortunate enough to be engaged in these particular occupations. This state of affairs may be caused by a lack of adequate financial support, but whatever the cause, a continuance will work untold harm for the whole system both as regards actual results and loss of prestige.

There are two branches of learning necessary for success in any field, namely, English and arithmetic. Without a working knowledge in both subjects a worker can hardly hope to rise to a high occupational level. These two subjects, therefore, will be included in the curriculum of all continuation schools. But even here it must be remembered that what constitutes a working knowledge in one occupation will be inadequate or superfluous in another. Everyone should, of course, be able to converse intelligently, write business and social letters, and be familiar with the fundamental processes of arithmetic. A carpenter, however, would be more concerned with mensuration than a book-keeper who in turn would be more concerned with calculation. The instruction in English and arithmetic, therefore, should be suited to the needs of each separate occupation and should be given as far as possible in separate classes. In this way it can be closely correlated with the actual trade training to the advantage of both.

But the continuation school must not stop here. It must not impart a mere trade or industrial training in the narrower

sense of the word. This is not the ultimate aim of the school but the means to a higher end. Industrial efficiency can never be regarded as the chief aim of the continuation school. In the words of Best,<sup>19</sup> "We must never lose sight of the fact that training of character is infinitely more important than any instruction in the practice or theory of any trade, taken in itself." . . . Character training, then must be included in the curriculum of the Continuation School. In the first place, there should be indirect training of character in every class. Educators are agreed on the fact that this is not only possible but essential. Even so prosaic a subject as mathematics has its application to the higher things of life which a good teacher will bring out. In the second place, there should be specific classes for this purpose. "Social knowledge and hygiene" sums up the subjects included in Germany under this head. "Civics" is the more desirable term in America. Direct moral training is, of course, impossible without religious training but at least the youth can be given such training as will enable him to become a good American and a responsible member of society, in other words, direct civic and social training. The possibilities of the continuation school in this endeavor are great, because by giving the pupil a valuable industrial training it will have made a potent appeal to him. "And if it has gained its pupil's heart it can lead him whither it will, on to theoretical as well as practical ground, and particularly on to the ground of moral and civic teaching."<sup>20</sup>

Besides regular classes in civics and history, there is another means of character training, although it is in a sense supplementary to the continuation school rather than an integral part. The association of pupils in extra-scholastic activities under the supervision of teachers will prove of great value. In this way debating societies, dramatic, literary, athletic and gymnastic associations similar to those in the high schools may be organized. These associations can, for the most part, be self-governed; they should not in any way be autocratic. Such associations will be a valuable aid to the continuation school proper by giving the pupils an added means of self-improvement, amusement and physical training. The continuation

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<sup>19</sup> Best and Ogden: "Problems of the Continuation School," page 62.

<sup>20</sup> Kerschensteiner: Three Lectures on Vocational Training, page 19.

school will then be a real home of education, taking care of the whole boy and as such a real center of social activity.

To summarize: There should be established in America continuation schools available for every working boy until his eighteenth year. These schools should give the youth "such training as will enable him to make the most of himself as a worker, a citizen, and a human being." At the basis of these schools should be industrial and agricultural training—as practical as possible—occupying approximately one-half the time. English, arithmetic and civics will occupy the greater part of the remaining time. Gymnasiums, debating societies, etc., will form a valuable adjunct to the school. In all work of the school it must be kept in mind that although industrial training is the basis, industrial efficiency is not the goal. It is the lowest rung in the ladder and, while valuable in itself, is most valuable as a means of reaching greater heights.

Based on these principles, the continuation school will be a valuable addition to the school system. It is not the "philosopher's stone" which will remedy all present-day evils but it will help to produce efficient workers and good citizens, and by so doing will be a powerful enemy of social unrest and anti-social activities which are caused in the last analysis by ignorance and poverty.

BERNARD F. DONOVAN.

## THE VOCATIONAL ASPECT OF CHIVALRY

There is no attempt made in this article to discuss in any way the question of education under the system of chivalry. The aim of this study is to show (1) that the vocational character of education in the Middle Ages had its origin in the ideals and unwritten laws that dominated the chivalric mind and centered around the manor house and its domain; and (2) that the highly developed social life of the manor, with its hereditary tenures, its institution of knighthood and consequent elevation of women, and its significant religious ceremonies, afforded a favorable field for its growth.

The knight was not merely the possessor of a certain piece of ground. He was a soldier, a landowner and a gentleman. He came to this estate trained by a long and arduous apprenticeship in the administration of land and its privileges. He was instructed in the doctrine of gallantry, in the dictates of religion, in the service of human welfare, and in the art of noble warfare. Malory<sup>1</sup> says of Sir Tristram's education, "And then he let ordain a gentleman that was well learned and taught; his name was Gouvernail; and then he sent young Tristram with Gouvernail into France, to learn the language, and nurture, and deeds of arms. And there was Tristram more than seven years. And when he could well speak the language, and had learned all that he might learn in that country, then he came home to his father king Melodias again."

Galahad was especially trained for his vocation, but he was not instructed by one tutor as Tristram was. We read in Malory that he was presented to Launcelot as an aspirant to knighthood by an abbess and the nuns who had taught him.<sup>2</sup> "There came twelve nuns which brought with them Sir Galahad, the which was passing fair and well made, that unneth in the world men might not find his match. . . . Sir, said the ladies, we bring you here this child, the which we have nourished, and we pray you to make him a knight. . . . Sir Launce-

<sup>1</sup>Malory, Sir Thomas: "Le Morte d'Arthur." Macmillan and Co., London, 1893, p. 163.

<sup>2</sup>*Ibid.*, p. 349.

lot beheld the young squire and saw him seemly and demure as a dove, with all manner of good features, that he wend of his age never to have seen so fair a form."

Sir Garith did not scorn to go into King Arthur's kitchen and there submit in perfect obedience to the steward of the castle. It was the final step in his apprenticeship and it was not the least helpful in the development of his character. It is said of him,<sup>3</sup> "He was put into the kitchen and lay nightly as the boys of the kitchen did. And so he endured all that twelvemonth, and never displeased man or child, but always he was meek and mild."

Such training reconciled the ideas of obedience and innovation, and at the same time it dignified labor by making successful service the supreme requirement for obtaining the spurs of the knight. It made willing service a distinct vocation and elevated it by attaching to it elements of courtesy and enterprise. It was not unusual for a knight to pursue a special branch of service apart from the regular training, and the acquisition of general culture was encouraged. Sir Launcelot,<sup>4</sup> the finest type of soldierly excellence, was no less a good physician.

And then Sir Launcelot prayed Sir Urre to let him see his head; and then devoutly kneeling, he ransacked the three wounds, that they bled a little, and forthwith all the wounds fair healed, and seemed as they had been whole a seven year. And in likewise he searched his body of other three wounds, and they healed in likewise. And then the last of all he searched the which was in his hand, and, anon, it healed fair.

When Sir Launcelot was wounded Sir Baudewin of Brittany dressed his wounds, for he was "a full noble surgeon, and a good leech."<sup>5</sup> Athelstan was only thirty years old when he was made king, but his training had been such that he was recommended for the "Maturity of his wisdom. His vocation was fostered even by his grandfather Alfred,<sup>6</sup> who

seeing and embracing him affectionately when he was a boy of astonishing beauty and graceful manners, had most devoutly

<sup>3</sup>Malory: *Ibid.*, p. 129.

<sup>4</sup>*Ibid.*, p. 450.

<sup>5</sup>*Ibid.*, p. 423.

<sup>6</sup>Malmesbury, William of: "Chronicle of the Kings of England," Henry G. Bohn, London, 1847, p. 131.



prayed that his government might be prosperous. . . . Next he had provided that he should be educated in the court of Ethelfleda his daughter, and of his son-in-law Etherned; so that, having been brought up in expectation of succeeding to the kingdom, by the tender care of his aunt and of this celebrated prince, he repressed and destroyed all envy by the lustre of his good qualities.

Thus Athelstan was trained in the administration of power, and Malmesbury celebrates his fame in verse:<sup>7</sup>

Of royal rose a noble stem  
Hath chased our darkness like a gem.  
Great Athelstan, his country's pride,  
Whose virtue never turns aside;  
Sent by his father to the schools,  
Patient, he bore their rigid rules,  
And drinking deep of science mild,  
Passed his first years, unlike a child.  
Next clothed in youth's bewitching charms,  
Studied the harsher lore of arms  
Which soon confessed his knowledge keen,  
As after in the sovereign seen.  
Soon as his father, good and great,  
Yielded, though ever famed to fate,  
The youth was called, the realm to guide,  
And like his parent, well preside.  
The nobles meet, the crown present,  
On rebels, prelates curses vent;  
The people light the festive fires,  
And show by turns their kind desires.  
Their deeds their loyalty declare,  
Though hopes and fears their bosoms share.  
With festive treat the court abounds;  
Foams the brisk wine, the hall resounds:  
The pages run, the servants haste,  
And food and verse regale the taste.  
The minstrels sing, the guests commend,  
Whilst all in praise to Christ contend.  
The king with pleasure all things sees  
And all his kind attentions please.

There was, as may be seen, a democratic spirit in the giving and receiving of service, that gave it a new significance and tended to make it a unifying power, since society recognized it, the Church consecrated it, and literature idealized it. It

<sup>7</sup>*Ibid.*, p. 132.

came naturally from this that labor began to be specialized in the various departments of the manor, and vocations were naturally multiplied. We read in Malory that as soon as Arthur became king, he made a promise to the lords and commons<sup>8</sup> "to stand with true justice from thenceforth the days of his life. . . . He let make Sir Kay, seneschal of England; and Sir Baudewin of Britain was made constable; and Sir Ulfius was made chamberlain; and Sir Brastias was made warden." It was this foundation on "true justice" that gave to chivalry its immense utility. It was not desirable to have a number of idle men around the manor, so lords attached princely favor to manual labor, giving it a new value and making it highly attractive as a vocation.

At the same time vocations ceased to be mere conveniences but grew into life employments based on tangible rights, and no feudal lord could then rid himself of a vassal as long as he was faithful in performing a duty or rendering personal service. Thus:<sup>9</sup>

Sir Kay the seneschal served in the hall, and Sir Lucas the butler, that was duke Corneus's son, and Sir Grislet that was the son of Cardol, these three knights had the rule of all the service that served the king.

This "rule of all the service" was what developed the distinct kinds of labor. Stubbs<sup>10</sup> says:

The medieval baron removed from one to another of his castles with a train of servants and baggage, his chaplains and accountants, stewards and carvers, servers, cupbearers, clerks, squires, yeomen, groom and pages, chamberlain, treasurer, and even chancellor. Every state apartment in the house had its staff of ushers and servants. The hall had its array of tables at which the various officers were seated and fed according to their degree. The accounts were kept on great rolls, regularly made up and audited at the quarter days, when wages were paid and stock taken. The management of the parks, the accounts of the estates, the holding of the manorial courts were further departments of administration.

The vocational character of labor was further emphasized

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<sup>8</sup>"Morte d'Arthur," p. 30.

<sup>9</sup>*Ibid.*, p. 33.

<sup>10</sup>Stubbs, William: "Constitutional History of England." Clarendon Press, Oxford, 1890, Vol. iii, pp. 557-558.

by the bestowal of a livery. This was not only a symbol of clientship but an insignia of office, erecting the various kinds of work into a sort of nobility of labor, since the livery involved the colors of the heraldic devices of the lords and ladies and the *cri de guerre* and *cri d'armes* carried on the symbolism. Besides, each officer was required to know his duties, and this special knowledge was obtained by study and apprenticeship. It was the duty of the seneschal<sup>11</sup> "to make himself acquainted with the condition of the manorial ploughs and plough-teams. He must see that the land is properly arranged, whether on the two-field or the three-field system, etc." He had to inquire<sup>11</sup>

if there be any withdrawals of customs, services, and rents, or of suits to the lord's courts, markets, and mills, and as to alienation of lands. He is also to check the amount of seed required by the praepositus for each manor, for under the seneschal there may be several manors. . . . He is also to inquire as to the stock in each manor, whereof an inventory indented is to be drawn up between him and the serjeant; and as to any deficiency of beasts which he is at once to make good with the lord's consent.

(To be continued)

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<sup>11</sup>Seeböhm, Frederic: "The English Village Community." Longmans Green and Co., London, 1896.

SISTER MARY RUTH, O.S.B., M.A.

## CLASSICAL SECTION

The editor of this section earnestly solicits queries regarding any phase of classical studies. He will endeavor to answer all such questions personally, giving special notice in these columns to whatever he regards as of sufficient general interest. A word from readers regarding their solution of any of the many problems concerned with the teaching of the Classics will also be gratefully received and will here be placed with due credit at the disposal of our Catholic teachers.

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Has any serious effort been made in your school to correlate effectively Latin with other subjects of the high-school curriculum? The following articles will give valuable information along these lines:

I. *Classical Journal*, 7, 196-203. "The General Problem of Coordination," by Mason D. Gray.

II. *Ibid.*, 7, 338-348. "A Discussion of the Coordination of the Languages in Syntax," by M. D. G.

III. *Ibid.*, 8, 244-248. "A Discussion of the Coordination of Latin with Physics," by M. D. G.

IV. *Ibid.*, 9, 301-306. "A Discussion of the Coordination of Latin with Biology," by M. D. G.

V. *Ibid.*, 11, 33-49. "A Discussion of the Coordination of the Latin and Greek with Chemistry," by M. D. G.

VI. *School Review*, 22, 217-226. "Coordinating Latin with Other High-School Subjects," by M. D. G.

VII. *Classical Weekly*, 10, 73-78. "The Socialization of the Classics," by M. D. G.

VIII. *Ibid.*, 10, 152. "English Words in High-School Latin," by Emory B. Lease.

Briefly the correlation of Latin with English is effected in (1) vocabulary and forms, and in (2) syntax, and this is now almost universally regarded as indispensable to good teaching of Latin. The study of Latin is correlated with the Romance languages in the same way, although this is usually impossible during the first year, since most pupils on taking up Latin know no language other than English. Care must also be taken not to overload the Latin class with extraneous

material. The sciences, Biology, Chemistry, Physics, and Mathematics, are correlated with Latin in vocabulary and forms alone. This is very desirable if the proper cooperation can be reached between the Latin and science teacher.

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Perhaps the most distasteful of all the work in Latin to the pupil is "composition" (of all the terms for the turning of English into Latin, "composition" seems to be the most acceptable), and this is consequently the most difficult part of the Latin course to teach effectively. How do you do it? L. W. P. Lewis, in his "Practical Hints on the Teaching of Latin" (Macmillan and Co., London, 1919), suggests the following:

Take the English-into-Latin exercises for practice and go rapidly round the class, each pupil picking out the skeleton (subject, verb, object) in the simplest form. Make up sentences when those in the book run out.

Do not start to translate until you are sure that the structure of a simple English sentence is really grasped. Then, with the necessary explanation of the use of the nominative and accusative in Latin, and a warning that the verb in Latin usually stands last, is for the present always to be looked for at the end of a Latin sentence and must be put last in turning from English into Latin, we begin the Latin-into-English sentences.

Then the English-into-Latin sentences come. Simple as it is, have every word parsed on paper in a column; have the skeleton numbered 1, 2, 3; the subject parsed—noun, nominative singular; the verb parsed merely as verb; the object as noun, accusative singular. Always insist on, "Verb, at the end of the sentence."

After these sentences are corrected by the teacher, Mr. Lewis suggests that the sentences be copied into a note-book without parsing.

For the first year, never allow an English sentence to be done into Latin without its being fully parsed according to the advance made—gender added when required, and so on with tense, voice, etc.

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Do you employ any special device for improving your work in Latin vocabulary? For example, do you have your pupils keep a vocabulary and derivative notebook? The New York

Syllabus for Ancient Languages (obtainable at the University of the State of New York, Albany, N. Y.) suggests three types of notebook for this purpose:

Type 1, without definition of the derivatives, as in the following entry:

loco, locare, locavi, locatus, *place*; locate, local, locality, location, locus, collocate, collocation, dislocate, localization, localize, locally, locative, locomotive, locomotor.

Type 2, with definitions, is illustrated by:

voco, vocare, vocavi, vocatus, call; vocation, a calling; occupation; evoke, call out; etc.

Type 3, with examples of use in English, as illustrated by:

mitto, mittere, misi, missus, send; mission (He was sent on a mission to Europe); etc.

These notebooks may be improved in various ways according to one's ingenuity.

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How many of our teachers are availing themselves of the literature published with a view to assisting the teaching of high-school Latin? Much of this material is published in state institutions and is available to any teacher just for the asking. The University of Wisconsin publishes *Latin Notes*; the University of Pittsburgh, the *News Letter*; the University of Iowa, *Occasional Letters*; and most recently, the University of Texas, the *Latin Leaflet*. Most important of all, however, are the two regular periodicals, devoted to teachers of the Classics, the *Classical Journal* edited by F. J. Miller, of the University of Chicago, and the *Classical Weekly* edited by Chas. Knapp, of Barnard College, New York.

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Since the Catholic University of America has accepted an invitation to become one of the supporting institutions of the American School for Classical Studies at Athens, and thereby takes an active part in the management of the school, special interest will be taken in the following announcement.

Prof. Edward Capps, chairman of the Managing Committee, has announced the acceptance of the gift of the Gennadius Library from His excellency Mr. Joannes Gennadius, the distinguished Dean of the Diplomatic Service of the Kingdom

of Greece. The Library contains 50,000 volumes, and is especially equipped for research in the fields of Byzantine and Ecclesiastical History. In making this public announcement, Professor Capps says:

It is significant that one of the most distinguished citizens of Greece, whose long life has been spent in his country's service, though London has been his home for many years, desiring to bestow upon the city of his birth and the capital of his country the treasures, illustrating the civilization of Greece from Homer to the present day, which he had gathered from the ends of the earth with loving care, scholarly knowledge and unlimited expense, should have chosen an American institution in Athens as the repository and custodian of his collection. Such an act of unparalleled generosity of national feeling, and of unquestioning confidence and trust in a people of another race, coming at this particular time, when even the friendliest peoples are estranged and suspicious, is perhaps rather a proof of the high-mindedness and broad humanity of Mr. Gennadius than a tribute to the American people.

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The attention of Latin teachers is called to the latest work on Vergil, entitled "Vergil, A Biography," by Tenney Frank, Professor of Latin in The Johns Hopkins University, and published by Henry Holt and Company. For the present, suffice it to say that this volume lives up to the high reputation for scholarship already established by the author in Roman history.

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The work of the Classical Investigation being conducted by the Classical League in the secondary schools throughout the country has now finished its first year's work, and gives promise of success far beyond the highest hopes. The purpose and aim of the investigation has been summed up neatly by Dr. Carr, one of the investigators, as an endeavor to find out "what kind of a pupil, in what kind of a method, under what kind of a teacher could obtain the best results." Dean A. F. West, the best fighter of them all in the defense of the Classics, has said recently that the investigation would prove to all others how to conduct an investigation and would justify for all time to come the prominence of the Classics.

ROY J. DEFERRARI.

## EDUCATIONAL NOTES

### APOSTOLIC LETTER OF POPE PIUS XI<sup>1</sup>

*To Our Beloved Sons William Cardinal O'Connell of the Title of St. Clement, Archbishop of Boston, and Dennis Cardinal Dougherty of the Title of Sts. Nereus and Achilles, Archbishop of Philadelphia, and to Our Other Venerable Brothers the Archbishops and Bishops of the United States of North America—Pius XI, Pope. Greeting and Apostolic Blessing!*

BELOVED SONS AND VENERABLE BROTHERS:

Knowing full well how much can be done by Catholic Institutions for the right formation of heart and mind, We at the beginning of our Pontificate, cannot but turn our whole thought and care upon those noble seats of learning which, like your University, have been established in order to train up teachers of truth and to spread more abundantly throughout the world the light of knowledge and of Christian wisdom.

Accordingly, since We have ever loved that great work from the time it was founded, at the instance of the American bishops, by Our Predecessor of happy memory, Leo XIII, so also We have not failed, as occasion offered, to praise the zeal of those who strove by all manner of means to further it, in the firm conviction that the Church in America would derive the greatest benefit from a home of study wherein Catholic youth are more thoroughly trained in virtue and sacred science.

Now, among other reasons for founding the University which the Bishops presented in their letter to the Holy See after the Third Plenary Council of Baltimore, was "that condition of mind which can be protected against wide-spreading error and strengthened in faith by the deeper investigation of truth both revealed and natural on the part of the faithful and especially on the part of the clergy." Weighty as they then were, these reasons are of even greater weight at this time when all are striving to the best of their power for the

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<sup>1</sup>April 25, 1922.



restoration of order in human society. For it is plain that no such reconstruction will come about unless youth be rightly educated. Nor is any and every sort of education fitted for the attainment of the desired end, but only that in which instruction is based on religion and virtue as its sure foundation and which the Church unceasingly has commended in every possible way.

But it is essential that youth while they study should be kindled with ardor for knowledge and piety alike, especially by devotion to the Great Mother of God who is the Seat of Wisdom and the Source of Piety, and therefore the American Bishops, Protectors of the University in Washington, have formed the excellent design of building on its grounds the National Shrine of the Immaculate Conception. For it is fitting that side by side with the temple of knowledge should stand the house of prayer, because "godliness is profitable to all things" and "knowledge without piety puffeth up." For this reason we, like our Predecessors of happy memory Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation.

Therefore, Venerable Brothers, recalling your minds to that object which your predecessors had in view when they founded the University, We desire that you take measures toward realizing that same object in accordance with the directions given in the Apostolic Letter "*Magni Nobis gaudii*" whereby Leo XIII brought the University into existence.

So doing you will easily accomplish these three things:

1. The best among your clergy and laity will be so educated and duly provided with knowledge that they will prove a credit to the Church and will be able to explain and uphold the Catholic faith.

2. The teachers in your seminaries, colleges, and schools, from this time on, will be properly trained, not only equipped with all manner of culture, but thoroughly imbued with a genuine Catholic sense.

3. There will be close cooperation and unity in the formation of youth—a matter of utmost importance, especially in America where the work of education is conducted on such firm and definite principles of organization that all the schools are linked together in a certain uniformity and system.

We fully understand of course that in your country with its vast extent, there is room for more than one university. However, new undertakings of this sort would be ill-advised if they should remain incomplete or if their faculties should lack in number or fail to increase. Better one university completely organized and equipped than many of stunted growth.

Such surely was the thought of the American bishops when they petitioned the Holy See not to approve the foundation of other universities or to favor any such plan until the Episcopate should have manifested its will in this regard. Complying with this request, the Congregation of Propaganda by its rescript of March 23, 1889, which further explained the ordinance of Leo XIII in his Apostolic Letter "*Magni Nobis gaudii*," forbade the establishment of other universities or institutions of like character, until all the usual Faculties should have been organized in the Catholic University at Washington.

This indeed was a timely and prudent prohibition, especially when one considers that today there are so many other common needs of the most pressing kind, which make demands upon the charity and generosity of the faithful. Further to be considered is this: the University at Washington, by preparing teachers for the universities of the future, will serve for all of them, as a splendid example and an efficacious bond of unity, if through the effort of all loyal Catholics, under the guidance of the American bishops, it be fully and perfectly developed.

It must be remembered that, as Leo XIII in his wise Constitutions declares, the whole thought and concern of the entire American Episcopate is to be centered on the University. If, as must needs be, a small group of bishops is charged with its government and administration, nevertheless all should have at heart its development since it was established for the benefit of all the dioceses of America.

To do this thing, it is absolutely necessary that you, Venerable Brothers, take counsel among yourselves and present through Our Sacred Congregation which has charge of universities a fixed and definite plan or program whereby you will more fully obtain the useful results which are expected of your Institution. This plan which you will surely submit to Us as soon as possible for Our approval, will produce, We are confident, the desired fruits by providing ways and means both to establish new Faculties and more quickly to collect and administer the funds that are needed. For We have no doubt that your clergy and people who have given such splendid proof of their generosity toward every kind of good work, will eagerly follow the example of their Pastors and, as usual, contribute willingly and liberally to the support of their University, the most useful of their many works.

And now, Venerable Brothers, feeling sure that you will continue your active interest in the American College in Rome which offers so many advantages for the training of your clergy, knowing moreover your steadfast loyalty toward the Vicar of Jesus Christ and your earnest devotion to the welfare of souls, We confidently hope that, under God's favor, this Letter will prove effectual by so reinforcing your common endeavor that devotion to the cause of Catholic education may day by day increase among you. You will thus afford Us great assistance for the administration of the Apostolic office which the Providence of God in His inscrutable design, has entrusted to Us; and you will have great joy in the consciousness of duty fulfilled while you so zealously strive to extend the kingdom of the Lord Jesus on earth.

Gladdened by this hope, We implore for you the choicest blessings and as a token of heavenly gifts and a proof of Our special good will, We from the fullness of Our heart bestow upon you, Venerable Brothers, and upon the whole flock entrusted to each of you, Our Apostolic Benediction.

Given at St. Peter's, Rome, on the twenty-fifth of April, MCMXXII, in the first year of Our Pontificate.

PIUS XI, POPE.

## CATHOLIC EDUCATIONAL ASSOCIATION

The nineteenth annual convention of the Catholic Educational Association was held at Philadelphia, June 26-30, 1922. The formal opening was held on Tuesday, when His Eminence, the Cardinal-Archbishop of Philadelphia, pontificated in the Cathedral at 9.30. Rev. Dr. John Flood, superintendent of schools of the archdiocese of Philadelphia, delivered the sermon, which we quote in part:

It is singularly appropriate that the annual meeting of the Catholic Educational Association should begin before God's altar. As delegates of the Catholic educational forces of our country, you represent a vast army that is daily battling for the cause of Jesus Christ against the powers of evil. It is God's work in which you are engaged.

No worldly motives have led you to consecrate your lives to the all-important work of Christian education. Nothing but the spirit of divine faith, of that faith that shows the necessity of keeping Christ in the minds and hearts of the rising generation, has led you to dedicate yourselves to this holy enterprise. "God wills it" is your motto, and, like the crusaders of old, you have gone forth in His Name and for His interests.

Even in our own liberty-loving country there is a growing tendency to regard the Church as an intruder in the field of education. To bolster up a claim to an exclusive right to educate, certain leaders in state education have not hesitated to put forth openly the absurd theory that the child belongs primarily to the state and only secondarily to the parents. In face of the fact that the family is prior in time to the state, and that the state is the creation of the family, these zealots of state monopoly would deny to the parent the right to say how his child shall be educated.

Sound philosophy, indeed, readily concedes to the state the right to demand that the education of the child include all the elements necessary for good citizenship. Furthermore, reason concedes to the state the right to compel parents to give their children an education that will fit them for the duties of life and for the proper discharge of civic obligations. It even concedes to the state the right to undertake the work of education herself if the parents so delegate her or if education would otherwise be neglected. But to deny to parents the liberty of choosing a Christian school for their children, especially when that school includes in its curriculum all that is necessary for the formation of good citizens, is beyond the competence of the state, is unjust, immoral and un-American.

The Church an intruder in education!

As well, almost, might she be called an intruder in religion. Before the state was thought of in the rôle of an educator, the Church had grown hoary with ages of educational activities. Education as a state function scarcely antedates the birth of many men still living. Whereas the Church has been an educator from the beginning.

Not only did the Apostles and the bishops, the priests and doctors of the early Church spend themselves in dispelling the moral and intellectual darkness of the nations, but as early as the year 529, the bishops, assembled at Vaison, strongly recommended the establishment of "free schools for the people in every town and village."

The Synod of Mentz in the year 800 not only recommended, but positively ordered, that every parish should have its school "where the little children of the faithful may learn letters."

Witness the numerous religious congregations, both of men and of women, established in the last three hundred years, for the express purpose of education. And finally, witness the glorious record of the Church in these United States with over one thousand colleges, seminaries and academies, and over sixty-five hundred parish schools with an enrollment of nearly two million youths and children.

Surely with a history such as this, an unbroken record of ages of educational activity, and with a right unquestioned for many centuries, the Church, far from being a newcomer or an intruder in education, is the educator of the world *par excellence*, and if she had no other right to educate, by prescription she has a right that cannot be questioned.

Not only has the Church a right, but she has a positive and strict obligation to take a lively and practical interest in education.

Education and religion are by nature so intimately connected and bound together that the Church, as the exponent of the religion of Christ, would fail to perform her full duty did she not do all in her power to guide and advance education. The interests of God are so vitally affected by the nature of the education His rational creature receives, that the Church would be recreant to her trust did she not concern herself in the school.

The Rt. Rev. Bishop Shahan, at the opening session of the convention, spoke in part as follows:

In our country education is fast taking on all the evidences of a nation-wide religion, a natural religion if you will, nevertheless a mental attitude endowed with ardor, faith, devotion,

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vision and unshakable confidence in itself. Education is held to be the palladium of American freedom, the pledge of American greatness.

When he considers the vast extent of the United States, its incredible resources, its endless possibilities, and when again he dwells upon the apparent wreckage of man's rights and hopes in the old world, the sense of responsibility weighs heavily upon the average thoughtful American, and he concludes as a rule that only by the way of knowledge, full and complete, can the new world be made to give up all that it possesses for the progress of mankind. The new world seems to him the last refuge of oppressed humanity, its last port on the sea of life. It has always been to him more than fish and lumber and furs, more than gold and silver, whether as Puritan he worked out on an inhospitable shore his narrow concepts of divine love and justice, or as Catholic missionary he crossed the immense continent on foot and alone, crucifix in hand, and preaching to savage tribes the holiest lessons of charity, example and self-sacrifice.

Now American Catholics share quite generally this view of the nature and uses of education, and they resent thoroughly any suggestion or suspicion that they are less devoted to the cause of education, however broadly stated, than their non-Catholic fellow-citizens. While we are very much concerned about the religious content of education, and many non-Catholics have similar anxieties, we are no less devoted to the universal American principle: the best possible education for every American boy and girl, with all that this implies in the way of curriculum, methods, time, aids, sacrifices and encouragements of every kind. But we consider that education is more than knowledge of facts and things. It implies a cultivated sense of right and wrong, of virtue and vice. It means for everyone well-understood principles of conduct, the secure habit of a good life based on correct teaching and consistent example. It means a just compliance with the divine will as made known to man in God's usual ways. In a good education these moral facts are not kept apart, as it were, in watertight compartments, but are commingled and combined with all human knowledge, its atmosphere, so to speak, one great unity of facts and faith, of the goods and the rights and the uses of this world with those of the world to come.

John Burroughs was at some pains recently to prove that nature is sheer indifferent to right and wrong, good and evil. One may say of education that it is not in itself moral, nor conducive to morality. The moral or ethical note must be imparted from without, must be taught, and mostly by example. "We Christians do not talk great things," said St. Cyprian

to the rhetoricians of Carthage, "we live them." It is now notorious that education alone, meaning acquired knowledge, offers no guarantee of personal character; nor a proper sense of social justice, charity, peace, good-will, neighborly service, fair play.

Dear friends, we claim to be the spiritual kin of the original teachers of the Christian law, life, thought, hopes and ideals. Through many changes, and out of many races, we claim to represent in the new world the essential tenets of the Gospel, the spirit of the Church's long and eventful history, the educational philosophy which she has lived into being and form, and yet daily ensouls with her ancient wisdom.

Beneath this roof are gathered in this hour all the forces of Catholic education in the United States. And as they are conscious of an unbroken continuity, so are they conscious of unity and harmony, of peace and progress, of mutual charity, and of that prophetic vision of moral success which is latent in every true Christian soul, and is after all only the conscious security of the Gospel spirit, life and principles as against the uncertain and shifting wisdom of purely secular life and principles.

The report of the Rt. Rev. Mgr. Francis W. Howard, Secretary General of the Catholic Educational Association, gave some timely suggestions concerning the problems of Catholic education. We quote a few extracts:

Catholic parents now gladly make any sacrifices they are called on to bear; their feeling for their schools is one of genuine pride and loyal devotion; and at the present time we are educating all for whom we can provide proper facilities and trained teachers. There are, of course, those Catholics who for social or other reasons fail to comply with the laws of the Church in this grave matter and send their children to secular schools and colleges. We may always expect to find some Catholics of this type who lack proper self-respect. But the actual fact is that throughout the entire country the attendance at all our educational institutions taxes our capacity.

To maintain this very favorable Catholic public sentiment that now exists, and to meet these reasonable demands of our Catholic parents, we must face a program of extensive educational development calling for a large outlay of money and a very large number of new teachers. New schools must be erected; old buildings must in many cases be replaced. The expense for upkeep and improvements mounts higher every year. We have not given sufficient attention to the seriousness of the problem that confronts us. The resources of our

parishes are not illimitable, and there is not a pastor of a thriving parish in this country who is not burdened with anxiety over the problem of providing ways and means of giving the little ones of his flock the Christian education their parents are now so desirous of having for them. We cannot attempt to compete with the state in its extravagance, nor is there any disposition on our part to make the attempt, but it will be, for some years to come, a heavy task on the position of parishes to provide for their children the reasonable minimum. Happily there is no cause that now appeals so strongly to the Catholic parent in the United States as the Christian education of his children, and the loyal cooperation of pastors, parents and teachers will surmount all difficulties.

The high-school movement has acquired a great momentum. This development also calls for a great outlay of money. The high-school problem is one of wider concern than that of the parish. In some localities several parishes unite under a plan approved by the Ordinary to provide the proper facilities; in other cases the Bishop himself takes direct charge, while in other cases the high-school education is given by a religious order on its own responsibility at the request of the Bishop. If we can secure the teachers to take charge of the high-school classes, and if we carefully avoid the extravagances of secular high-school education, we shall be able to meet the demands for this high-school education at least to a considerable extent.

Professor Frank S. Spalding of Yale University, quotes, in a recent article, the following statement of Sir Auckland Geddes: "The aim of education is to turn out minds that see facts in a certain color." Professor Spalding asserts that this sentence sums up the purpose of education, and that its significance and importance have been so little recognized by American-educators that it has never been formulated by them.

Now the Catholic educator has always held that the all-important thing in a Catholic school is not the building, nor the teacher, nor the discipline, the studies nor even the Christian doctrine; the all-important thing is the Catholic habit of life and the Catholic point of view on the attitude of mind in regard to things that are fundamental. We have no other purpose in all our educational work than to train minds to see the facts of life in their relation to the religion of Jesus Christ. The Christian faith is the primary principle of our lives, and it is our dominant purpose, as educators, to give our children this viewpoint in life.

If our schools, therefore, were secular schools, except for the brief period in which Christian doctrine is taught, they would not deserve the name of Catholic schools, nor would they be worth the sacrifices we make to maintain them.



Happily it can be said that there are dangers that threaten rather than evils that exist. While we all recognize the fact that there are things that need correction in our educational work, and we have room for improvement in many directions, it remains true, as has been so often stated by many of our Bishops, that the Catholic educational system is the bulwark of the Catholic faith in our country. Catholic educators, therefore, will do all in their power to maintain in our schools the Catholic spirit, the Catholic atmosphere, the Catholic viewpoint of life. The schools are the secure foundation of our future, and we shall sedulously guard against all influences that would tend to undermine them or compass their destruction.

The resolutions adopted by the convention furnish an index to the ideals and purposes of Catholic education. Two extracts from the general resolutions are as follows:

The Church has the right to establish her own elementary, secondary and superior schools for the teaching of any of the arts and sciences. In the education of Catholic youth religious and moral training shall have the principal place.

Pupils should be taught to appreciate the incomparable blessings they enjoy as citizens of our Republic, and should be urged to prepare themselves to exercise in a worthy manner all the duties of American citizenship. Our schools, colleges and universities owe it to the nation to do all in their power to imbue our Catholic youth with a wholesome respect for law and all rightful authority.

The Parish School Department makes some specific recommendations for grammar schools. The following portion is of common interest:

This department urges its wide membership to be zealous in developing vocations to the religious teaching communities, both male and female, and yet places its heartiest good wishes back of the efforts being advanced to prepare the lay teachers of our system for efficient classroom activity.

The experiences of our members seconds the wide reading of the New Testament in our upper elementary grades as well as in our Catholic secondary schools.

Since so many of our elementary school graduates pass into public and other non-Catholic high schools, the department emphasizes the need of a sound training in the fundamentals of Catholic Church history.

Living as we do in the days when standardized tests and educational measurements are being accorded a widening re-

ception, we shall be serving the cause well by trying to use such devices not merely for intellectual but also for moral and religious purposes.

#### A DIRECTORY OF CATHOLIC CHARITIES

The National Conference of Catholic Charities, at its annual meeting in September at the Catholic University, will be able to announce the realization of a long-cherished ambition; another real service to society, the publication of the first *Directory of Charities in the United States*. Ever since the foundation of the Conference in 1910 there has been an urgent demand for a national directory. But, because of the many difficulties in the way of obtaining the necessary data, attempts to compile this work failed. The first attempt was made by Rev. Dr. Wm. J. Kerby, first secretary of the Conference, in 1912, but because of the lack of organization of Catholic charitable work at that time it was impossible to obtain sufficient data to warrant publication.

In 1920, however, when work on the present book was begun, conditions had changed. In nearly all the important dioceses and archdioceses, largely as a result of the National Conference, there had been formed Bureaus of Charity, the purpose of which was the coordination and extension of charitable work wherever necessary. Rev. Dr. John O'Grady, the present secretary of the Conference, with the cooperation of the directors of these various bureaus, undertook the gathering together of a vast amount of information concerning all types of charitable and allied activities throughout the United States. With the assistance of J. D. Becker, of the Catholic University, this vast amount of data was edited and is now ready for distribution. Thus the world is able for the first time to ascertain the extent and quality of the charity of the Catholic Church in the United States.

The "*Directory of Catholic Charities in the United States*" is a loose-leaf octavo volume of over 400 pages, including a very complete classified index. The scope of this *Directory* is much broader than the title would at first suggest. The topic headings of the index will give a fairly comprehensive idea of the contents. Thus there are Homes for the Aged, Big Brother and Big Sister Organizations, Homes and Schools

for Deaf Mutes, Homes and Schools for the Feeble-Minded, Boarding Homes for Girls and Women, Bureaus of Catholic Charities, Home Finding Agencies, Child Welfare Societies, Homes for Convalescents, Homes for Delinquent Boys, Homes for Delinquent Girls and Women, Employment Bureaus, Fresh Air Work, Sisterhoods Engaged in Home Nursing, Shelters for the Homeless, General Hospitals, Maternity Hospitals, Hospitals for the Insane and Nervous, Hospitals for Cancer, Hospital Social Service Departments, Industrial Schools, Homes for Infants, Juvenile Court Work, National Organizations (e.g., the Society of St. Vincent de Paul, National Catholic Welfare Council, Christ Child Society, Knights of Columbus, Bureau of Catholic Indian Missions, Ladies of Charity of St. Vincent de Paul, National Conference of Catholic Charities), Homes for Orphans, Prisoners' Welfare Organizations, Relief Societies, Room Registries, Social Centers and Settlements, Training Courses in Social Service, Particular Councils and Parish Conferences of the Society of St. Vincent de Paul, Shelters for Transients, Women's and Girls' Clubs and Societies, Homes for Working Boys and Men, etc.

From this sample of the topic headings, the extraordinary compass and value of the work are apparent. The compilers of the Directory have spared no pains to make the work not only complete and comprehensive but also convenient. Therefore, in the text of the Directory a detailed description of each of the agencies and institutions included has been arranged alphabetically according to states and dioceses within the states. In each diocese the charitable works are arranged under certain general headings and alphabetically by the cities in which they are located. As a result, there is a national Directory and also a collection of separate state and diocesan directories, an arrangement which enables the user to ascertain at a glance the extent of charitable activities in any specific locality. An additional feature whereby the book is rendered as convenient in size as possible is the exclusion of advertising and irrelevant matter. In spite of this feature, which necessarily makes publication more costly to the Conference, it has been decided to place the book on sale for the nominal price of \$2.50, plus postage. It is hoped that the

demand from the clergy and laity, charitable and social work agencies, Catholic and non-Catholic, public and private, courts, the Society of St. Vincent de Paul, libraries, schools, newspapers, magazines, and all others interested in charities or social service will order the Directory immediately so that the publishers may be able to estimate the number of copies needed. Orders are received at the Business Office of the National Conference of Catholic Charities, 700 Eleventh Street, Washington, D. C.

DR. JOHN J. TIGERT

Dr. Tigert was appointed Commissioner of Education by President Harding on June 1, 1921. During his first year in office he was in forty-five states of the Union and in many of them several times. In that time he has traveled about 75,000 miles—equal to about three times around the globe—and altogether made some 250 educational addresses. He conducted six national educational conferences and assisted in five others; he paid official visits to the State Departments of Education in eighteen of the states and had conferences with the chief educational officers in nine of the other states; he addressed twenty-six state educational associations and numerous city and county associations, and has been in great demand as a speaker before various business men's luncheon clubs, etc.

Commissioner Tigert is especially interested in the improvement of the rural schools. He thinks this is the greatest educational problem in America today. He believes that democracy, if it means anything, means that every boy and girl, whether living in the city or in the country, should have equal opportunity for that kind and degree of education that will best fit him or her for the most successful living and the highest type of citizenship in our country. The commissioner does not think that we have anywhere nearly attained this ideal so long as about one-half of our children receive their education in one-room rural schools, without proper educational equipment and often with inexperienced teachers.

Commissioner Tigert is also greatly interested in the pro-

motion of visual aids to education. He believes that, as most of our knowledge comes to us through the eye, the use of the motion picture and other visual aids to education should be extended in our schools.

Americanization and the removal of illiteracy are other subjects which have received the close consideration of the commissioner. It is his opinion that every alien coming to this country should, as soon as possible after his arrival, be taught the English language and the principles of our American democracy. Illiteracy he considers a menace to state and nation, and he believes that every effort should be made to eradicate it at the earliest possible moment.

Commissioner Tigert is just forty years of age. He has had broad educational experience both in America and in England. He was the first Rhodes Scholar from Tennessee and received his M.A. degree from Oxford, England. Shortly after being appointed commissioner he was given the honorary degree of Doctor of Laws by the University of Kentucky. During the World War Dr. Tigert was engaged in educational work with the American Expeditionary Forces in Scotland, England and France, and later with the Army of Occupation in Germany.

Dr. Tigert is a member of the Federal Board for Vocational Education and of the Federal Board of Maternity and Infant Hygiene. He is chairman of the Highway and Highway Transport Education Committee and has recently been elected member of the Board of Trust of Vanderbilt University. He is vice-president of the National Association of Land Grant Colleges; is a member of the National Council of Education, of the National Boy Scouts of America, and of many other organizations and societies.

## REVIEWS AND NOTICES

**Diocese of Syracuse**—Sixth Annual Report of the Superintendent of Schools, 1921-22.

The superintendent begins his report with a discussion of school attendance in the diocese. The figures show that there has been practically no increase in attendance during the last year, although the high-school records show an advance of 1,014 over 946. That there is no greater increase is accounted for by the fact that the schools have all reached their capacity. The report insinuates that there are numbers of Catholic children who might be accommodated were there additional accommodations. It might be interesting to know the approximate number of such children. At any rate it is but another indication of the fact that we are still long removed from the day when we can boast that every Catholic child is attending a Catholic school.

There is particular reason for satisfaction in the increase in the number of graduates. In 1921, the number of those finishing the grammar schools was 1,013; 1,037 finished in 1922. In 1921, the commercial courses graduated 8 boys and 21 girls; in 1922, 14 boys and 53 girls finished. In 1921, 39 boys and 73 girls completed the four years of high school; the number in 1922 was 58 boys and 119 girls. This evidence of the increase in holding power is very encouraging, though the discrepancy between the number of boys and the number of girls would seem to suggest that something special might be done to hold the boys longer.

While the present method of financing the diocesan school work continues to serve the purpose, the superintendent feels that the time will soon be at hand when a larger budget will be necessary. He feels it would be unfair to place additional burdens on the parishes already maintaining schools and suggests that additional resources might be obtained from such parishes which, though able to support schools, do not maintain them.

Before the report was ready for the mail, the Right Rev. John Grimes, Bishop of Syracuse, was called to his last reward.

Concerning him the superintendent says: "He believed in granting unrestricted powers to the school board and superintendent to enable them properly to function. From his viewpoint, the maximum of support and encouragement and the minimum of interference are requisites for successful administration of diocesan schools."

The report contains pictures of new schools and a well-ordered summary of statistics. It closes with a report of contests in arithmetic and spelling.

Father McEvoy is to be congratulated on the neatness and succinctness of his report. His observations, as at all other times, are tinged with moderation and common sense. The following quotation affords an index to his ability as a school man and likewise expresses a principle that is worthy of the consideration of all who are laboring in the interests of the Catholic schools.

We are constantly participating in the consideration of problems relating to general welfare, although our practice is to sustain the old with its tested merits while the new is having all the privileges under judicial fairness. Thus we make ourselves familiar with the claims of motivation, problem method, project method, standardized measurements and intelligence tests. Each of these can be turned to use without compelling us to swerve from the approved course of regular work, and in due time each will be incorporated for the common good.

GEORGE JOHNSON.

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**Hellenic History**, by George Willis Botsford. New York: The Macmillan Company, 1922. Pp. 520.

The present volume is the last of a series of well-known works on ancient history by Professor Botsford. Indeed he did not live long enough to prepare it finally for the press but left a great many of the final details, including the selection and preparation of the illustrative material, to the editor, Jay Barrett Botsford.

The general plan of the "Hellenic History" differs slightly from the scheme of similar works in that it aims to combine political, economic, social, and cultural history in one synthesis, centering attention on those factors which have con-

tributed to modern civilization. This is, of course, entirely in accord with the best methods of modern historical writing. While the economic and social aspects are more than ordinarily enlarged in treatment, yet the cultural phase of Greek history receives much more attention here than in any previous work in English. Thus even in the number of illustrations, sixty-two, the great majority, about forty, deal with cultural history. This, however, is probably as it should be.

Professor Botsford's "Hellenic History" is intended to serve primarily as a textbook for college courses in Greek history and as a guide to the reader who is interested in one or more phases of Greek achievement. In this it makes a splendid companion volume to Professor Boak's "History of Rome to 565 A. D.," which has already been favorably reviewed in these columns. Full bibliographies are provided for the first seven chapters, and for the later ones selected additional readings. We can find no fault whatsoever in these lists.

The footnotes contain a desirable new feature for college textbooks in ancient history. Besides references to modern works, the ancient sources themselves are quoted consistently. This is particularly desirable for a course which aims not only to dispense the facts of history but to display the way in which history should be written.

We wish that Professor Botsford had seen fit to depart from the traditional paths in still another respect. A history of Greece which treats of events down to 330 A. D., the date of the founding of Constantinople, is certainly greatly to be desired. As in the course of Greek literature, it is at that point that the Byzantine period properly begins, and only by carrying his study to that point can a student obtain a truly complete conception of a unit of Greece's history.

ROY J. DEFERRARI.



# The Catholic Educational Review

OCTOBER, 1922

## THE ART OF GREGORIAN MUSIC<sup>1</sup>

### I

#### ITS AIMS, METHODS, AND CHARACTERISTICS

Plato has given us an excellent definition of music. "It is," he says, "art so ordering sound as to reach the soul, inspiring a love of virtue." He would have the best music to be that which most perfectly expresses the soul's good qualities. "It is to serve no idle pleasures," he says in another place, "that the Muses have given us harmony, whose movements accord with those of the soul, but rather to enable us thereby to order the ill-regulated motions of the soul, even as rhythm is given us to reform our manners, which in most men are so wanting in balance and in grace." This was the high ideal which the Greeks had of music. It was, in their conception, the expression of order in all things: far from regarding it as a mere pastime, they made it the indispensable foundation

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<sup>1</sup>The present article is the first of a series of translations of writings by the Reverend Dom Andre Mocquereau, O.S.B., of Solesmes, which are to be published by the Catholic Education Press with a view to making available in the English language the scholarly and scientific works on Gregorian Chant which have hitherto been available to French readers only.

The Art of Gregorian Music has been selected as a suitable beginning because it deals on broad lines with the principles underlying the restoration of the liturgical chant of the Catholic Church. The paper was originally read before the Catholic University of Paris in 1896 and thus antedated by nearly a decade the official action of the Holy See. In spite of this fact the translators have thought best to reproduce the paper without any attempt to bring it up to date in detail, partly because of its historical interest, but chiefly because, dealing as it does with the subject on broad and general lines, it forms an ideal introduction to the more detailed study of the liturgical chant which will follow in the monumental work of Dom Mocquereau: *Le Nombre Musical Gregorien*.

of civilization and morality, a source of peace and of order for the soul, and of health and beauty for the body. Their masters were insistent that "rhythm and harmony should be so identified with the minds of the young that as they became more balanced and composed, they might be better able to speak and act aright. For, as a matter of fact, man's whole being has need of rhythm and of harmony."<sup>2</sup>

The very nature of that music, its dignity and simplicity, its gentle, tranquil movement seconded the master's endeavors, and led, as it were, naturally to the desired end. "The ancients," says Westphal, "never attempted to express the actual and passionate life of the soul. The noise and bustle whither modern music carries our fancy, the representation of strife and strain, the portrayal of those opposing forces which contend for the mastery of the soul, were all alike unknown to the Greek mind. Rather was the soul to be lifted into a sphere of idealistic contemplation, there to find peace with herself and with the outer world, and so to rise to greater power of action."<sup>3</sup> Greek music may not always have remained faithful to this ideal, but it is enough to know that in its primitive purity it rose to such heights.

The Catholic Church, that society of souls established by our Lord Jesus Christ, is the depository of all that is good and beautiful in the world. She inherited the traditions of antiquity, and gave a foremost place to the art of music, using it in her liturgy as well as for the instruction and sanctification of her children, no light task indeed when one recalls the state of society when that peaceful conquest was begun. But Holy Church set her strength and her hope in her divine Head, that true Orpheus, whose voice has power to charm the beasts, and melt the very rocks. She had, moreover, treasured those words of St. Paul: "Teach and admonish one another in psalms and hymns and spiritual canticles." In the mouth of the great Apostle this precept had all the force of law: rightly,

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<sup>2</sup>His Eminence Cardinal Penaud commented upon these last few lines in his impressive and charming pages upon the rôle of music in education. I feel bound to call attention here to this book, the title of which is: *Eurythmie et Harmonie, Commentaire d'une Page de Platon*. Paris, Téqui, 1896.

<sup>3</sup>Westphal, *Metrik*, I, p. 261.—Cf. Gervaeert, *Histoire et théorie de la musique de l'antiquité*, I, p. 36.

therefore, may music be considered a constituent element of the Church's worship. St. Dennis was of this opinion, and none have treated of the divine psalmody with greater insight than he. It was, in his conception, the preparation for the deepest mysteries of the faith. "The hallowed chant of the Scriptures," he writes, "which is essentially a part of all our mysteries, cannot be separated from the most sacred of them all (he is speaking of the mystery of the Eucharist or Synaxis). For in the whole sacred and inspired Book is shown forth God, the Creator and Disposer of all things." St. Dennis then describes that great drama at once human and divine which is enacted in our sacred books, and in the liturgy, and continues: "Wherefore the sacred chants form, as it were, a universal hymn telling forth the things of God, and work in those who recite them devoutly an aptitude for either receiving or conferring the various sacraments of the Church. The sweet melody of these Canticles prepares the powers of the soul for the immediate celebration of the holy mysteries, and by the unison of those divine songs, brings the soul into subjection to God, making it to be at one with itself and with its fellows, as in some single and concordant choir of things divine."<sup>4</sup> Peace, strength, purity, love: in very truth, the music of the Christian Church soars to greater heights than that of the ancients.

Is it possible, however, for any music of man's making to realize this ideal? Can modern music do so? If the question were put, no doubt the answer would be, "*Quo non ascendam?*" What shall hinder it? Were you to enquire of M. Combarieu, who has plunged more deeply than any other critic into the potentialities and ideals of music,<sup>5</sup> he would doubtless reply that this high ideal does not transcend its powers. But although I both admire and respect the views of this distinguished musician, I cannot share them. I know modern music well: it cannot, in its present form, rise to the heights of the Christian ideal. And if you name those great creators of the classic symphony, Hadyn, Mozart, Beethoven,

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<sup>4</sup>S. Dionysius Areop. De Eccl. Hierarchia. Ch. III.

<sup>5</sup>Jules Combarieu. *des Rapports de la Musique et de la Poésie considérées au point de vue de l'expression.* (Paris, Alcan.) Ch. IV.

Berlioz, I must again answer in the negative. Those eagles of their art never attained to the tranquil spheres of Christian music. They had indeed force of conception, inspiration, the flight of genius: some had, moreover, the light of faith, the flame of love; one thing only was lacking, and that was a language so pure, so free from all earthly alloy, as to be able to echo faithfully that divine calm, that ordered peace, that ever attuned melody which rings in the heart of Holy Church, and reminds the exiles of earth of the tranquil, endless harmonies of the heavenly Jerusalem.

Far be it from me that, in thus criticising these great composers, I should seem to disparage them. To disown them would be to disown my dearest memories. Often, as a child, I was lulled to sleep to the sound of the sonatas, the trios and the quartets of Beethoven, Mozart, or Haydn. And when I grew to man's estate, I took my place as 'cellist in an orchestra conducted by that revered master, M. Charles Dancla, a professor at the Conservatoire. I know the power of orchestral music. At Pasedeloup, and at the Société du Conservatoire more especially, I was alternately swayed, overwhelmed, soothed and entranced; it is the conviction born of this experience that enables me to assert today that the ideals of Christian art are not, and cannot be, found therein.

Is, then, this ideal realized by Palestrina? A few days hence, in this very place, M. Bordes, one of the greatest authorities on this subject, will, no doubt, answer this question. Moreover, M. Camille Bellaigue has already treated of the characteristics and the beauties of Palestrina's compositions in the *Revue des Deux Mondes*. One remark, however, I will allow myself: The Church could not have allowed sixteen centuries to elapse before she found a chant befitting her worship.

Shall we, then, find what we seek in the Gregorian chant? I venture to think so: nevertheless, it must be borne in mind that this hallowed chant has in our days so fallen into disrepute, and is so condemned and discredited that to present this patrician outcast as the most artistic and finished realization of the Church's prayer would seem folly. That music which, in the days of its glory, was so full of beauty, is today

unrecognizable. Like the Master whom it hymns, the chant is come to the hour of its passion. "*Non est species ei, neque decor, et vidimus eum et non erat aspectus et desideravimus eum.*" There is neither beauty nor comeliness: the music which we hear in our churches does not attract us: it is an object of contempt: "*Unde nec reputavimus eum.*"<sup>6</sup>

And yet, notwithstanding its sorry plight, something of the ancient power and majesty remains. You have but to read the impressions recorded by Durtal in Huysman's book, "*En Route*," to see that the chant is still able to turn souls to God. Along the way, bestrewn with relics and with blood, are yet some faithful ones who pray and hope beside the grave where the chant awaits the day of resurrection. That day, gentlemen, has already dawned: A day real enough, even if not all glorious and resplendent as that of the Master. In many places the chant, even now is heard. Rome has summoned it to the venerable feasts of St. Gregory: it is installed in the Vatican; Venice has restored it to its former place beneath the dome of St. Mark's. Everywhere the chant is found: in Belgium, in Germany, in England, in Spain, in America. It is used by all the great religious orders; in France it has invaded all our churches. It has existed in a quiet way in Paris for some years, and today you meet it at the Institut Catholique, so that it may be said to have fairly established itself in the very stronghold of intellectual culture. You are soon to hear the chant for yourselves, and I trust that its artless, unaffected beauty will go straight to your hearts. But before you do so, you will allow me, I hope, a few words by way of introduction.

The chant is invariably set to words. Among the ancients music was regarded as the auxiliary of poetry: "It was speech raised to the highest term of power, acting simultaneously upon the sensitive and intellectual faculties."<sup>7</sup> Unconscious of its own power, music did not at once throw off the yoke of centuries in the first ages of Christianity. Indeed, had it existed as a separate art, the Church would not have made

<sup>6</sup>This was written in 1896, before the time when Pope Pius X restored the Gregorian melodies officially, in a version which has been made binding upon the universal Church.

<sup>7</sup>*Lamennais. Esquisse d'une philosophie*, III, p. 293.

use of it. Music without words would not have served her end, which is to give her children not sacred melodies only, and vague musical impressions, but also theological and philosophical truths, and definite acts of faith, of love and of praise, which music alone could never formulate.

The primitive conception of music was therefore perfectly adapted to the Church's purpose. Set, as it were, at the confluence of those two streams of civilization, the Jewish and the Graeco-Roman, the Church, with her rare insight, borrowed from the music of both whatever was most suited to her purpose. The words, and also the whole scheme of her psalmody, were taken from the books of Holy Scripture, that treasure the Church had received from the Lord's hands. The psalmody of the Roman office, indeed, with its verses and strophes characterized by antiphons, which serve as refrains, has a most unmistakable Jewish flavor. The Psalter stood forth above all others as the book of divine praise: the Church added thereto songs of her own making. This is not the place to remind you of the surpassing beauty of the Liturgy: it ought, nevertheless, to be done, for, in order fully to fathom the meaning of the chant, it is imperative that we should understand, love, and live those hallowed canticles. For it must ever be borne in mind that they are the essential part of plainsong.

But however great their beauty, the mere recitation of the words does not suffice. The Church does not merely know her dogmas: she loves them, and therefore she must sing them. "Reason," wrote Joseph de Maistre, "can only speak; but love sings." But the Church sings for yet another reason. Although the word of God has such power that it would seem that the mere hearing would enthrall both mind and heart, it is, alas, addressed to mortal men, to souls dull and heedless, buried, as it were, beneath the covering of flesh and sense, which must be pierced before it can touch them. And therefore the Church summons to her aid that most subtle and penetrating of all arts, music. Albeit inferior to speech in the world of the intelligence, it reigns supreme in the world of sense, possessing, as it does, accents of matchless strength and sweetness to touch the heart, to stir the will, and to give utterance to prayer.

It was from the Graeco-Roman stream that the Church borrowed the elements of her music. She chose diatonic melody because of its dignity and virility, for chromatic and inharmonic melodies accorded but ill with the pure worship of God. It is, moreover, probable that the Church adapted her songs to the Greek modes and scales; to what extent, however, it is impossible to say. It has been recently asserted, though without any sort of proof, that the pagan airs or nomes, were adopted by the Church, and used by the early Christians, but this assertion is in manifest contradiction with all that we know of the Fathers, and of the Councils, as well as with the mind of the Church. Until further information comes to hand, I incline to think that the airs to which our antiphons are set, whether simple, florid, or neumatic, are in very deed of the Church's own composition.

Whether this be so or not, of this marriage of Jewish poetry done into Latin, with the chant, was born a new art, perfect in its kind, which, though imbued with the principles of antiquity, was nevertheless well fitted to serve the Church's purpose. One of our modern poets<sup>8</sup> most aptly describes it: *Beau vase athénien, plein de fleurs du Calvaire*. And so it is: Like music of the ancients, its offspring is simple and discreet, sober in its effects; it is the humble servant, the vehicle of the sacred text, or, if you will, a reverent, faithful, and docile commentary thereon. Even as a healthy body is an instrument perfectly fitted to serve the soul, and to interpret its workings, so the chant interprets the truth, and gives it a certain completeness which words alone could not achieve. The two are bound up together: the word sheds the rays of intellectual light upon the mysterious shadow world of sound, while the melody pervades the words with deep inward meaning, which it alone can impart. Thus mingled, one with the other, music and poetry ravish man's whole being, and uplift the soul to the blissful contemplation of truth.

Before we pursue our subject further, you ought to hear some examples of plainsong. The real value of a statue cannot be estimated from a description, however graphic.

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<sup>8</sup>Victor de Laprade.

And so I propose setting before you a fair statue of ancient church music, not mutilated, but restored, living, and complete. It will be easier for me afterwards to make you admire the dignified simplicity, the harmony and proportion, of its lines, and the pervading sweetness of its expression.

To aid me in this attempt, the execution of the chant should be perfect. The voices should be pure, flexible, and trained as in the great academies of the capital. Nevertheless, I have thought it better not to choose trained singers for my purpose. Not that I consider art to be a negligible quantity in the execution of plainsong. On the contrary, it is a point on which many, unhappily, have fallen into regrettable exaggerations which are only calculated to discredit the chant. But on this occasion, in order to prove that a lengthy training is not an indispensable condition, and, at the same time, to show what results may be attained by such ordinary means as may everywhere be found, and in the conviction, moreover, that culture and intelligence will always give a better rendering than mere art, however perfect, I have chosen some young men who would be much astonished were I to introduce them to you as great artists. I therefore refrain from doing so; this, however, I may say of them, they have the type of soul which can appreciate and render these holy melodies.

[At this point the Schola sang the following simple chants: An Ambrosian *Gloria in excelsis*, the Ambrosian antiphon *In Israhel*, followed by the psalm *Laudate Pueri*, and the Gregorian antiphon *Cantate Domino* with the *Magnificat*.]

DOM MOCQUEREAU.

(To be continued)



## ON TRYING TO SERVE TWO MASTERS

Recently wide publicity has been given the views of two prominent spokesmen for the Catholic schools, Father Wynne and Judge Halley, who suggest, among other things, that the time is ripe for Catholic education to assume leadership and to have done with the traditional policy of following. These gentlemen are but giving voice to a conviction that has been growing in the minds of many Catholic school men. The old apology, that we are affording the same education as that offered in the public schools, fails to satisfy those who appreciate the true genius of Catholic education. Moreover, it is not exactly a proud boast when all concerned seem to be cherishing grave misgivings about the quality of American public school education.

That the curriculum and form of administration of the public schools should have been the norm of Catholic educational activity in the past, when education was an infant venture in the United States and when the conduct of schools was a comparatively simple undertaking, was but natural. The Church of Christ has ever exemplified the principle of adaptation, adjusting herself to the condition and circumstances of her children in whatever age or clime. The early American schools reflected the felt needs of American life; Catholics in common with their fellow-citizens of other faiths, appreciated these needs and sought to meet them by taking the accepted educational materials and adding thereunto the necessary complement of religion.

But great and subtle changes have taken place in American educational thought since those days. In the first place, the American schools are becoming more and more secular, not in the negative sense that the term implied in the past, when it meant the absence of any definite teaching of religion, but in a newer and a positive sense, which makes the absence of religion a fundamental article in the educational creed. It is but the reflection of the gradual secularization of modern life. The revolt against authoritative religion has run its course through heresy, rationalism, romanticism, materialistic evo-

lution, until it has reached the present state of profound disbelief in anything save the so-called infinite possibilities of science, whether physical or social. Samuel Chester Parker, in his "History of Modern Elementary Education," has traced the reflex of the process in the world of education. Every modern writer on public school problems emphasizes the naturalistic doctrine that the needs of society and social welfare are the only worth-while norms of educational endeavor. With lofty, albeit ignorant, disdain, they refer to a benighted past when the churches invoked the motivation of a "saccharine hence and a superheated subsequently." They hold up the French system of civic-moral instruction as a splendid ideal; they are even importing educational prophets from France to preach it in American universities. Because the concept, Society, is, after all, a rather nebulous thing, they look for something that will serve to clothe it with reality, and they make the state the tangible expression of their ideals. As Dr. Maurice Francis Egan has pointed out in a recent article in *America*, it all amounts to Hegelianism, with its doctrine of the Absolute State. Our earlier American pedagogues went to school in Germany; at the present moment their successors are the best Prussians in the world.

The major prophet among them all, whose name they speak with awed reverence, John Dewey, never misses an opportunity to speak slightly of supernatural religion. His influence has made Pragmatism the generally accepted basis of American educational philosophy. In a recent contribution to *The New Republic*<sup>1</sup> he gives ready evidence of his attitude toward traditional religious faith. He indicates that faith in education is as good a religion as any other, provided it does not go what he insinuates is the usual way of religions, and become "formal hypocritical and, in the end, a mass of dogmas called pedagogy and a mass of ritualistic exercises called administration." Says Dewey:

I see no ground for criticizing those who regard education religiously. There have been many worse objects of faith

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<sup>1</sup>Dewey, John: "Education as Religion." *New Republic*, Sept. 13, 1922.

and hope than the ideal possibilities of the development of human nature, and more harmful rites and cults than those that constitute a school system. . . . Faith in the possibilities of education is enormous. But the notion that we cannot really direct the processes that lead in actual living human beings to good and bad products is equally widespread. The popular conception of "free will" is a case in point. What is it but a name for the sum-total of forces which resist and pervert our efforts at educational direction? It is a rationalization of our own inabilities to deal with the development of human beings; a shifting of our responsibilities to some unknown mysterious power whose force is greater than ours. . . . We fall back on native genius and native depravity, innate "smartness" and stupidity and various other practical synonyms for God and the devil—good and bad forces which control us and which we cannot modify.

All of which has very little in common with the doctrine of the fall of man, with the concept of sin, with the dogma of the necessity of grace—in a word, with anything that we as Catholics hold sacred and fundamental.

It may be objected that these are but the mouthings of an individual who influences but a small group. As a matter of fact, this man is but expressing ideas that are but too common among those who enjoy educational leadership in this country today, and the name of the group they influence is legion. No two institutions exert a more profound influence on American educational theory and practice than Teachers College, Columbia, and the School of Education at Chicago University. And the name of Dewey is writ large over both of them. One reads the annual reports of Nicholas Murray Butler, so generally sane and conservative in tone, and then wonders if he ever comes in contact with his professors of education. But he does boast of the number of former professors and graduates of Teachers College who hold enviable positions in the educational world, chairs in other schools, state and city superintendencies, supervisorships of every description. He might likewise mention the hundreds of city principals and rural-school officials who have attended a few summer sessions and been duly impressed. Or he might dilate at length on the Teachers College alumni associations in every part of the country, open to all who have spent any time at Columbia, and

powerful enough to cause a certain newspaper syndicate in the Middle West to raise its voice in protest.

What is true of Columbia is even as true of Chicago. None could ever accuse Judd or Bobbitt of partisanship for the cause of revealed religion. Samuel Chester Parker is eminently fair as a historian, yet he sympathizes with the secularization that he describes so well, and the moral he draws from a study of civic instruction in the French schools is that the state should allow no private agency to give the necessary training in citizenship. The implication is that the splendid morale which won the war for the French people was due to the fact that the government legislated religion out of the schools. Judd told the writer one time, in conversation, that in his opinion the Catholic schools must always fall short of American educational ideals, because they are necessarily authoritarian, and authority would naturally refuse to recognize the need for reforms and be tardy of entering the field of experimentation, which he feels is the sole hope of the future.

These men are not anti-Catholic in the usual sense of the term. But surely their philosophy has little in common with our own. Witness their contemptuous use of the term "medieval," the while we are quite convinced that the charge of medievalism is a glory rather than a reproach. They regard the modern school as a means of building up and perpetuating a condition which Dean Inge describes as follows:

The industrial revolution has generated a new type of barbarism, with no roots in the past. For the second time in the history of Western Europe, continuity is in danger of being lost. A generation is growing up, not uneducated, but educated in a system which has little connection with European culture in its historical development. The classics are not taught; the Bible is not taught; history is not taught to any effect. What is even more serious, there are no social traditions. The modern townsman is *déraciné*; he has forgotten the habits and sentiments of the village from which his forefathers came. An unnatural and unhealthy mode of life, cut off from the sweet and humanizing influences of nature, has produced an unnatural and unhealthy mentality to which we shall find no parallels in the past. Its chief characteristic is profound secularity and materialism. The typical

town artisan has no religion and no superstition; he has no ideals beyond the visible and tangible world of the senses. This, of course, opens an impassable gulf between him and the Greek religion, and a still wider gulf between him and Christianity. The attempts which are occasionally made, especially in this country, to dress up the labour movement as a return to the Palestinian Gospel are little short of grotesque. The contrast is well summed up by Belfort Bax, in a passage quoted by Professor Gardner. "According to Christianity, regeneration must come from within. The ethics and religion of modern socialism, on the contrary, look for regeneration from without, from material conditions and a higher social life." Here the gauntlet is thrown down to Christ and Plato alike.<sup>2</sup>

If such tendencies are operative in secular education, it is surely high time for us to become more self-conscious and to divest ourselves of the girdle of blind leadership. Among other things, it is going to prove mighty expensive dashing up all the blind alleys into which the secularists head. But the real reason for proceeding on our own is the fact that we are maintaining a Catholic school system in this country, for a purpose that transcends the ideal of citizenship and social efficiency. The Catholic schools of America exist for the same reason that Catholic schools have existed from the beginning of the Christian Era, namely, to teach the religion of Jesus Christ, to contribute to the sanctification of souls, and to prepare them for citizenship in the Kingdom of God. With us there is no guesswork, no experimentation necessary to discover the ultimate end of Catholic education. We know what we are about, for we learn our pedagogy, not from John Dewey, but from the Greatest of all Teachers. Our assurance may yield some amusement to Mr. Judd, but we are none the less proud of it. We are quite prepared to experiment with details and methods. St. Ignatius, Loyola and St. John Baptist de la Salle experimented in their day. But our experimentation is ever guided by the strong light of our principles. Nor are we in any manner remiss when it comes to consulting the temporal needs of our children. Thoroughness has ever been a virtue with us, and as far as concerns citizen-

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<sup>2</sup>"The Legacy of Greece," edited by R. W. Livingstone, p. 38. Clarendon Press, Oxford, 1922.

ship and social efficiency, we know we are on the right road toward assuring these ideals, because when a man is taught to know, to love and to serve God, he will, perforce, be strongly conscious of his duties to his country and to his fellow-man. The First Commandment always implies the Second.

There is grave cause for concern in the spirit of compromise that some of our people are cultivating as a means of disarming hostility to our schools. As a prominent Catholic educator once remarked—pity he did not write it—"It is a question as to whether it is better to perish miserably in compromise or to die fighting gloriously." The result would be the same in the end, but the second method savors more of Calvary. We may take the road of state certification, of state supervision and inspection, but we are very likely to find ourselves with a school system that is Catholic only in the sense that it is supported by Catholic money. The question is: Would a system such as that be worth supporting? They might allow us to teach religion after we have devoted as much time as they indicate for the teaching of the other subjects out of the texts that they prescribe. The teachers might be allowed to retain their religious garb. But for all the outward seeming, the voice would be the voice of Dewey, or Snedden, or Strayer, or Judd.

One of the surest ways to secularize our schools is to allow the state to dictate the terms for the training of our teachers. We have heard of a situation in one state, where the professors sent out to the various religious communities by the state authorities, at the invitation of the superiors, were instructed to present the methods approved by Columbia. We have met Sisters who have been in attendance at state normals and secular universities, and somehow they did not ring quite true. Perhaps, upon analysis, it was because they were a bit patronizing and rather ignorantly superior in their airs. At any rate they were not just like the Nuns we have known in the past. It is just a bit anomalous, when one thinks it over, that we should refuse the sacraments to Catholic parents who send their children to the public schools, and then turn about and send our Sisters to institutions where they are regaled with the theories of men and women

who cherish a thinly veiled contempt for their sacred calling, and who are strangers to the ideals of their Heavenly Bridegroom. Yes, the Sisters think it is all very lovely. None insulted them openly, though they could not register under their religious name and were called Miss So-and-So in class. The professors never once attacked the Holy Father, and they did say some nice things about the medieval monasteries and the Jesuits. And Professor X told them that he always liked to see the Sisters in his class—they work so hard.

We are making no obscurantist plea. We are as zealous as anyone for the proper advancement of our teachers and the raising of our educational standards. But we are convinced that it is not necessary for them to go into the ways of the world to get the training they need. There is not a considerable religious community that is not able to afford its members a better normal training than they can get in any state normal. And where communities are unable to take care of themselves, diocesan authorities can devise ways and means to help them. When it comes to preparation for advanced degrees, we find our Catholic institutions moving heaven and earth to accommodate the Sisters. The Catholic University, Notre Dame, Marquette, Villanova, Fordham—these are but a few of the larger institutions that have opened their doors to the Nuns.

We are not forgetting the fact that the state has certain rights with regard to the education of Catholic children. But we make a distinction between the fact and the means. The state is justified in demanding evidence of the fact of education; we may quarrel with its right to dictate the means. Our schools should be standardized, to be sure, but not according to a norm set from without. The Catholic school is a complete entity, and not a mere adjunct to another system. What we need is a Catholic standardizing body that will indicate the measure for Catholic education. We have the beginnings of such standardization in the legislation of the Council of Baltimore. The Catholic Educational Association and the Catholic University have carried the idea further. Instead of attempting to conform to secular standards, derived from a secular philosophy of education, let our leaders work out a system of standards that are inherently Catholic, and then present it to the state as evidence of what we are doing. Such

a method would satisfy the rightful claims of the state and at the same time preserve the religious character of our schools.

Someone, a Catholic, made the remark some time ago that the trouble with priests is that they always inject their theology into discussions of education. Which is a high compliment to the priesthood, for it proves that we realize that, apart from theology, Catholic schools have no reason for existence. The parish school is the pastor's most effective pulpit. It is his best instrument for preaching the doctrine of Christ. But what chance will his message have if other preachers are to share his place—a Robinson to insist that modern civilization owes nothing to Christianity, a Dewey to speak lightly of revealed religion, a Dopp to tell weird stories of cave-men and tree-dwellers, an author in science to preach a rabid and ignorant theory of evolution? It is not a bit easier to serve two masters today than it ever was. And the promise of ultimate triumph still holds good for those who seek first the Kingdom of God.

GEORGE JOHNSON.



## PHYSICAL TRAINING

One of the most vital subjects engaging the attention of educators today is physical training in the schools. Thirty years ago the school assumed no responsibility for the health of the child, save a little instruction in physiology.<sup>1</sup> The mere elements of anatomy were taught. Children learned, for example, the number and names of the bones of the body. In some instances an occasional thought was given by individual teachers to the more elementary regulations in regards to school hygiene, ventilation and personal cleanliness of the pupils. But today the tendency seems to be that the state is superseding the family in medical care of the children as she has done in elementary education. Today the chief emphasis is upon practical hygiene. Bacteria, especially the ones that are the cause of contagious diseases, are studied and, in a great measure, successfully combated. The social cooperation of all citizens for proper sanitation in the community is duly emphasized in civic meetings, city commercial clubs, and in the literature circulated by these organizations. This establishes a close relation between hygiene and civics. This change in the teaching of school hygiene has been brought about gradually. The movement had its inception in various private organizations and began during the first five years after 1900. Finney traces three stages in the development of health work in schools. The first had for its purpose the detection of contagious diseases. The second included non-contagious, as well. This led to an astounding discovery of physical defects in school children. The third stage has introduced medical supervision of the preventative type into the school. School nurses are now members of the school teaching staff in many of the cities and in some rural communities. Medical clinics embracing all the phases of physical health have been established in our various public school systems. Medical inspection includes four fields of endeavor: prevention of epidemics, the causes and the cure of physical defects, the provision of proper environment conducive to good health,

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<sup>1</sup>Finney, Ross L.: "The American Public School," p. 237.

and the knowledge and practice of correct habits of thought and action in regard to health.<sup>2</sup> Courses in school hygiene are now being developed in all normal schools and teachers' colleges. In addition, much more attention is paid to the hygienic aspects of architecture.<sup>3</sup>

The late war has given an impetus to all phases of health work and physical training in the schools. Since July, 1915, twenty-five states have enacted legislation relative to physical education.<sup>4</sup> The term *physical education* is sometimes regarded as incidental with the hygiene of childhood and youth. Others limit its meaning to the development of motor habits only. A usage more in conformity with the present conception of man's nature is that which secures for him bodily health and the right kind and amount of motor activity by which the individual may be influenced for good in mind and body, as well as in character. The term *physical* denotes the means and not the end.<sup>5</sup> The measures taken by our states will assure us that if the young men of the nation ever have to submit to a physical examination again for services under her flag, the country will not be lacking thirty-three and a third in fitness.

The late war, as above indicated, marks a new milestone in the progress of the world. Its significance will become more and more apparent as time passes.<sup>6</sup> Its profound influence is spread the world over, and there is not a phase of the life of man that has not felt its effects. Education, no less than other institutions, fell under the sway of the mighty Mars. Since education is a preparation for living and the most vital issue of life for the past several years was the defense of the honor of our country, naturally the schools had to change a curriculum of peace for one of war. During this national crisis the school engaged in a variety of wartime activities. The public good demanded that the youth of the country, as well as those who were to carry on the actual fighting, and those who were to guide the destinies of the

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<sup>2</sup>Finney: p. 257.

<sup>3</sup>Ayres, Williams, and Wood: "Healthful Schools," p. 13 ff. N. Y.

<sup>4</sup>Burgenstein, L.: "School Hygiene." p. 1 ff. N. Y., 1915.

<sup>5</sup>Recent State Legislation. 1922. Bulletin, 1, p. 5.

<sup>6</sup>Finney: p. 300.

Ship of State at home, should do their share to help win the war. And so the vast army of the children of this country entered the different movements upon which the whole nation was concentrating its energies. They bought Thrift Stamps, enrolled in the Red Cross, knitted socks and sweaters for the soldiers, made four-minute speeches, cultivated war gardens, and denied themselves the luxuries and even the necessities of life. Many of the things which they learned during this crisis are continued by them on a peace basis. Consequently the future of the American school can be better understood by understanding what the war has done to influence the current of its history.

The war and the rôle the school played in it have cleared up many things in education that we knew in a vague manner. It, as trial invariably does, retaught these lessons with an impression that will have an effect. Doubtless, the greatest lesson that the war brought home to us is the old one that a country is what its schools make it. The weaknesses of our educational system have been compellingly shown in the rejection from the service and the assignment of young men to limited service because of physical disability.<sup>7</sup> The nation is now aware of the loss of its man power during the war. And as a result there is evident a new insight as to the function of education and a determination to eradicate these same peace-time disorders which are even more blamable because they are more easily avoided and prevented. Expediency, wisdom, economy, and the happiness of the race demand that we remedy this national wastage and thereby attain to the social efficiency that will enable us to keep our place among the nations of the earth. The report of the Surgeon General gives the following data, and this information, alarming as it is, does not include the number of those men, possibly unfit, who were exempted on account of their occupation. The ages range from twenty to thirty years. We give here just a mere cross-section, as it were, of the physical examinations as a complete record is not as yet available.

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<sup>7</sup>Keith, J. A., and Bagley, W. C.: "The Nation and the Schools," p. 173. N. Y., 1921.

Total number of men examined physically<sup>8</sup>:

Dec. 15, 1917, to Sept. 11, 1918 .....	3,208,446
Number fully qualified .....	2,259,027
Number disqualified totally or partially .....	949,419
Per cent disqualified totally or partially .....	29.59

Many of these defects were such as could have been remedied had they been treated in time. These astounding figures set the serious-minded citizens of the country thinking, and they readily agreed that such conditions are detrimental to the pursuits of peace as well as war. The desult of this discovery was to give a new impetus to school hygiene, medical inspection, school clinics and education. It is the purpose of health education in the school today, according to Dr. Bonser of the Teachers College, Columbia University, to give children the knowledge that will most effectively help them to keep well and to develop habits in them which will be the practical application of this knowledge.<sup>9</sup> The knowledge must be related to the needs of everyday life and always usable, and the habits must be so strongly rooted that they will continue all through life. It is not sufficient, however, to get the body in physical fitness, but we must make the effort to keep it fit. To do this we must provide wholesome enjoyment for the children in sports, games and play. These activities are valuable not only for health but for the pleasure and satisfaction which they give in themselves. Physical education includes both education in health and enjoyment. The two aims are vitally related.

In physical education there are three elements, namely, health knowledge, health habits and physical recreation. Health knowledge is the necessary information needed about food, clothing, shelter, and the structure and use of the various parts of the body. It is estimated that six million children in the United States are under weight. The causes of this are manifold. Many, of course, are due to the mode of living in our industrial age. But experiments have shown that the greater number of cases are caused by the parents' lack of

<sup>8</sup>Second Report of the Provost Marshal General, 1919, p. 153.

<sup>9</sup>Bonser, F. G.: "The Elementary School Curriculum," p. 374 ff. N. Y., 1921.

knowledge of what kind of food to buy and how to prepare it for table use. The kind of food, the variety, the amount, the preparation for eating, the time to eat, how to keep the food pure and clean; the kind of clothing needed for the different seasons and conditions, and how it may be kept clean and wholesome; the ways and means of keeping the rooms of the home properly lighted, heated, and ventilated; the cleanliness of the house, yard, street, and neighborhood, as well as the manner of avoiding dangers from moving vehicles—all are part of the knowledge needed to keep well. For the structure and care of the various parts of the body, it is sufficient to know what in ordinary life situations will help to the intelligent care and use of these parts. Authorities say that perhaps fifteen million children—that is, three out of every four children in this country—are suffering from some defect that might be corrected or prevented, namely defects due to the lack of care of the eyes, teeth, etc. If the children had some idea about the functions of these different parts they would realize the need of caring for them in order to prevent the blameful effects that follow from the neglect of the same. If children can be made to see the force of this argument it will be easy to have them acquire habits to prevent or cure these defects. These same physical defects are in some instances the cause of moral delinquency.<sup>10</sup>

William Healy, Director of the Psychopathic Institute, Juvenile Court, and Chicago Policlinic, says that the treatment of physical ailments and incapacities of the offender is often an absolutely indispensable condition for his moral success. A physical irritation may be immensely formative of character. Often there is some disability which tends to prevent giving or receiving satisfaction in employment or education. A good example of this is that of a young man who had been to court five or six times and had been sentenced to and discharged from institutions as many times without anyone paying any attention to his vision, which was about one-fifth of normal, to say nothing of his general physical makeup, which was such as to preclude his success at most

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<sup>10</sup>Healy, William: "The Individual Delinquent." Boston, 1920, p. 174.

kinds of labor. When he failed time and time again in his utterly poor environment, society passed him along with the offenders through the mill of the law. It is clear that, whether physical conditions are, directly or indirectly, the the causative factors of delinquency, they should never be neglected. The actions needed for the care of the body are so necessary that the only safe and economic way to secure their most effective performance is to "form the habit." These habits of health should be developed in the children as early as possible in life and continued throughout. They will become more and more appreciated as the child puts them into practice, and their valuable purpose is more clearly brought out as the child progresses in the grades.

The health habits and health knowledge of which we have spoken are most valuable, but physical fitness means much more than the mere absence of disease. Health is the condition that the body enjoys when each organ separately, and all the organs cooperatively, perform their respective functions normally. The only dependable way to attain this desirable result is by systematic physical exercise. In this way only can bodily vigor and endurance, as well as muscular strength and skill, be acquired. When this physical exercise is taken in the form of games a host of moral, social and mental benefits accrue therefrom. These exercises or games are not merely physical exercise alone nor are they recreation or diversion only. They are the means that the body has of keeping itself fit and thereby transmuting the healthy body tone to the mental tone. When one considers the beneficent results that have come to us from the health and physical education in this country, is it any wonder that we are anxious to support and develop the system so that our country may increase her economic efficiency; that humanity may be relieved of much avoidable suffering; that fitness, poise, and control may be the boon of all our children and positive happiness and enjoyment be the right of all our citizens?

Together with the end of physical education that the state and the public school have in view—namely, strength, endurance, agility and trained control of the muscular powers—and the moral and social qualities of courage, self-control,

self-subordination, cooperation and initiative, our Faith teaches us an ulterior motive for the care and development of our bodies. It teaches us that our bodies will share in the reward or punishment meted out to each one by our Omnipotent Creator who made our bodies from the slime of the earth and united them with immortal souls, which He created to His image and likeness. Should we not, then, be solicitous to keep our bodies strong, pure and beautiful and develop them in the manner that He intended we should? St. Paul says "we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body according as he hath done, whether it be for good or for evil." The Church adorns her altars with costly and precious ornaments, and the tabernacle wherein the Blessed Sacrament reposes is beautifully decorated in order to do honor to the Second Person of the Blessed Trinity. Is not the Holy Ghost worthy of our homage too? Does He not dwell in every Catholic child, boy and girl, who is living in the state of sanctifying grace? Let us assist our Catholic children to make wholesome and beautify their bodies by keeping them healthy and pure, free from all defilement because they are the temples of the Holy Ghost.

EMMET J. RILEY.

## SOCIALIZATION OF HIGH SCHOOL DISCIPLINE

To foist our latest foibles on the war has become so commonplace that one involuntarily rebels against the bromidic excuse, "Since the war, all that is changed." Nevertheless, all admit that the war slew convictions as well as bodies, that it shook the foundations of things centuries old and sacred, and that the consequent result has been a notable deterioration in American home life. This relaxation is particularly discernible in an unsafe emancipation on the part of our girls from the old family ties. This spirit of independence came into being as a result of woman's invasion into the work of the world; the present perilousness of this spirit is in part due to the fact that we older ones, parents and teachers, immersed in "movements of international import," unobservant of conditions within our own walls, have offered no substitute for this relaxation, have sought no solution for the problem where the answer might be found—in an understanding of and cooperation with the parties concerned themselves. We have debated "the how and the why" of a generation totally different from our own, thinking girls of "the now" are as we of "the then" were. We have exploited their delinquencies in journal, novel, pulpit; glorifying where we intended to condemn, but we have made few efforts to bridge the gap between the youth of yesterday and these of today.

It is useless to look upon today's girls as we were regarded; still more useless to treat them as we were treated. They are, perhaps, a good deal better in some things, a good deal worse in others; but in all things they are more obvious, hence less negligible. They are no less idealistic than we, despite their gay insouciance: they are, perhaps, just a bit more tolerant, less *interiorly* artificial, more critical of justice, more warmly alive to possibilities in others than ever were we in the days of repression of "motor propensities," or too ready "verbal expression." Might not we, as teachers of high school girls, do better than bury these possibilities under an avalanche of reproachful sniffings? Speaking as one open to correction, is it not infinitely better to enlist their cooperation now in



the problem of adolescent discipline than to stifle their power of self-arbitration to such a degree that, later on, the problems of choice are decided by whim or fancy rather than by a balanced sense of value?

"Cooperation," in the sense used above, is to be taken literally, not interpreted as meaning "student government." Such a form of school government does not seem fitted to the high school. The immaturity of the students calls for development, not complete responsibility, along those lines. Nevertheless, it seems that student participation should be an excellent thing. It fosters a spirit of group responsibility, a sense of "belonging" to a community whose well-being is increased by one's own right doing; it creates an appreciation of the ideal of social service. Such participation in their own government by the pupils does not exclude the teacher. She is ever the wise mentor; she should judiciously guide, prudently advise, but seldom obtrude. To be able thus to do, she must have realized the blessing of legitimate freedom in her own teaching life. If she has had no voice in school problems affecting her own work, if she has been subject to unfair interference, clamped down by blind regulations, she will not be able to appreciate the moral experiences her children will garner from cooperative government under reasonable authority.

In the centralized high schools now multiplying under Catholic auspices, especially in the high schools where various communities teach, the problem of discipline is by far the biggest. To permit of student aid in governing or overseeing discipline would seem not indeed the *only* way, but, at least, *one* way out of the difficulty. To cite a few instances that prove such cooperation would benefit not only the pupils themselves but the teachers also. Let us say, a girl is at different times under four or five different teachers representing varied degrees of control, from Spartanism to a more or less wise leniency; so that what is permitted, or at least tolerated in one room, calls forth the defense reaction or shock in another.

The attitude of the various teachers toward conduct is generally expressed concretely in the form of "misconduct

points." Now, one teacher regards a "misconduct point" as a stringent remedy, a last appeal; another calls on it as a first aid. This may happen even where the principal has been at pains to explain the meaning of a demerit. Sometimes one's own views are reinforced by traditional community views. Such a combination is hard to shake. In such cases, should a teacher be sole arbiter? Might not a student committee, consulting with her, help out right here? They see what she cannot—the conditions existent in other classes. Again, in a departmental system providing for no special disciplinarian, there is often hesitancy to correct wrong doing, for fear of interference, because the guilty ones are "not my girls." It may be that a teacher present at a recreation period (the recreation periods not being supervised) permits vulgar dancing because the offenders are not members of her class. In questions such as relate to dancing, dress, assemblies, regard for school property, order in the corridors, conduct at classes not conducted by a regular teacher, student groups could prove invaluable.

Student cooperation cannot stand alone, nor can it work unaided as an advisory or supervisory force. To be efficient it must be supported by school organizations, by athletics, by a well-regulated, honorable system of awards, and by that vastly more potent influence, tradition.

By school organizations are not here meant "sororities" with their petty exclusiveness, nor "clubs" that permit of irregularities under the protection of the school name. What is to be understood is a grouping of students according to their likes, in connection with the work of a department, or even on the basis of tastes not directly classifiable under the term "school work."

Athletics have a power of welding together students, to a degree not always credited to them. Even in these enlightened days of "Molla and Susanne" there is a feeling among certain teachers that the girl interested in sports cannot, at the same time, be a studious girl. Athletics for all in moderation would not only benefit the girls physically but would cause them to realize that in all things they are one with this body called "the school"; that its edifice of square dealing, fair play,

mutual consideration, must be built up by each and every one. Even the necessary non-participant in an athletic meet should realize that her lusty "rooting" is just a necessary demonstration of a laudable *esprit de corps*.

The old basis of honor selection—that is, "abnormally" good conduct—is disappearing. Where honors spell H-O-N-O-R they stand for all-around efficiency—that is, for conduct, strictly so-called; school spirit, scholarship. Perhaps the highest honor of a school is that accorded the salutarian or valedictorian, yet in many cases it is awarded to the girl who will make the "best showing." Surely the girl who delivers the message of her class to its own little world should be a representative worthy of the honor in the eyes of her teachers and classmates alike. Nothing will break that "school spirit" so necessary to discipline as injustice, real or apparent; yet in the allotment of honors there is often serious reason for the pupils' alienation from the school spirit.

It is one of the inconsistencies of human nature that religious teachers who have been nurtured on tradition should hold it so small a thing in school affairs other than in direct teaching. We have traditions a-plenty, but they are mainly applicable to the school mechanism, not to its spirit. True, it takes time for a spirit to diffuse itself—to permeate a body. In our frequently changed faculties the "carrying on" power of tradition is weakened. Then, too, perhaps being "nurtured on tradition" sometimes degenerates into distaste thereof. One may see in the breaking away from traditions involving seemingly unimportant things, an opportunity to "joy" our own potential individuality, forgetting that the high road of tradition leads to bigger things than do the bypaths of a selfish "individuality." A still less pleasant though none the less substantial fact is that sometimes the disruption of time-honored traditions is due to someone's thinking that change always means betterment; that continuance along established lines is non-progressive, while hidden away sometimes from one's own thoughts is the real reason—continuance of those customs allows for no opportunity to assert one's own superiority. It takes, perhaps, a nobler soul to carry on a big soul's work.

So much for means that make for oneness, exclusive of the teacher. If school government worked cogwheel-wise, all would be well, but no method of government, it has been said, works automatically. This is particularly true of school government. Honor systems, student cooperation, school republic each and all need the inspiration, the broad outlook, the forcefulness not obtainable in even an ideal high school student body, but which ought to be obtainable in the teaching body. A teacher not too fond of her own divine dignity as a teacher; enthusiastically constructive; needfully repressive; just, not merciless; merciful yet not too indulgent; Sabrian in her viewpoint, but not weather-vane in her decisions, will, even unconsciously, be a guiding spirit; yet more, she will be the exponent of that beauty of character to which wise self-discipline always leads. This rôle will require closer contact with her girls, a more intimate knowledge of their personality. To obtain this calls for geniality with wise reserve, self-sacrifice that has in it no element of personal aggrandisement or selfish gratification—in a word, the love of souls for souls' sake. The desired results may not always be in evidence, but then there is a passage somewhere about those who lead others unto justice and the glory that shall be theirs.

SISTER M. FRANCELIN, S.S.J.

## “RESEMBLING FORMS OF LIGHT”

Within the past few years, Catholic writers and Catholic apologists in general have had a great deal to say in favor of a more vigorous and more united support of the Catholic press. They have urged this support, in particular, because of the increasing anti-Catholic tendency of the secular press, a tendency which they point out as being of the most pernicious activity. And assuredly they are right, yet we, as Catholics, have apparently given the matter but little serious thought. We are quite willing to agree that an anti-Catholic press, like an anti-Catholic anything else, may be, and usually is, in varying degrees, a matter of grave import where Catholic interests are concerned; yet, being busy about many things, we have not taken time for anything like a personal analysis of the situation.

Many of us seem inclined to think that the term “anti-Catholic” must mean something in the nature of a direct and intentional attack upon the Faith, or the Church, or upon her religious orders, or her institutions—something, in fact, in the nature of the attacks perpetrated by the *Menace*, or the “Guardians of Liberty,” or by the more recent Ku Klux Klan movement; or by the persecutions of the Church, at different periods, in countries like Mexico, France and Ireland. Things like these are so patently anti-Catholic that we have no difficulty in recognizing them as such. Their motives and purposes must be apparent to even the most prejudiced of those outside the fold.

Also, we can easily recognize as anti-Catholic such things as the propaganda of the various immoralist cults of the day; the absurd philosophies of men like Maeterlinck or Nietzsche; the silly pretensions of the H. G. Wells type; the preposterous creeds of Mary Baker Eddy, of Lodge, of Doyle and their kind; and the works and pomps of the Billy Sundays and the Gypsy Smiths. Being distinctly opposed to the teachings of the Church, such things are not difficult to classify as “anti-Catholic,” as has so often been pointed out by those whose purpose it is to help safeguard the treasury of Catholic truth.

There is also a prevailing amount of lesser matter which, not being of a serious nature in itself, is rather more amusing than otherwise. In this may be numbered the ever-recurring descriptions of Mass being "sung," "chanted," "intoned," or "performed" (according to the author's preference for words) at various hours of the afternoon or evening. I recall reading in a prominent weekly some time ago a rather high-class article on travel in which the author thereof spoke of entering the Cathedral of New Orleans one "Saturday evening" at the "moment the evening Mass was being intoned!"

Remarks about the worship of images of the "Virgin" or of the other saints occur with familiar frequency in the productions of the secular press, and absurd descriptions of impossible Catholic ceremonies may be found most any time. Not long ago a certain noted writer described a wedding ceremony as being performed by a priest with holy water and read out of a prayer-book for the laity—*The Key of Heaven*, I think it was! In another article, a well-known war correspondent relates an incident where a priest, having given absolution to some Catholic soldiers, turns to some "free-thinkers" who were with them and says, "Gentlemen, though it is against the rules of the Church, if you will permit me, just to leave no possible chance untried, I am going to give you absolution also." And maybe that war correspondent thought he was writing the truth!

And I remember in previous Lenten days, when both fish and flesh were forbidden at the same meal, how amusing were some of the recipes for tempting "Lenten Dishes," in which minced ham, scraps of bacon and left-over meats were recommended in the preparation of Lenten fish-loaves and croquets.

Things of this nature, though contrary to the teachings of the Church, can only be passed by with a tolerant smile for the ignorance of their well-meaning authors.

But there is another element in the output of the secular press which, in itself, is dangerously anti-Catholic, the more so because it is not so easily recognizable as such, though in its analysis it will be found directly opposed to some of the most vital teachings of the Church. To discuss this element

is the chief purpose of this article. I refer to the fiction flowing in daily increasing streams from the secular press, and more especially to that which appears in what are known as the "popular" magazines of the day, for it is this fiction which makes up the bulk of the reading matter of the great majority of persons, especially of our young. This last fact is sufficient in itself to give us considerable pause and to engage the serious attention of parents and teachers and of all others concerned with the guidance of young minds. Nor can we overlook the influence which this reading exercises on the minds of others, the minds of the unwary and of those not well grounded in matters of faith, and of those new in the faith, or, as St. Francis de Sales puts it, those "as yet of delicate complexion"; not to mention the effect that such reading must have on the minds of those grounded in a false and heretical faith or in no faith at all.

The reason that the anti-Catholic nature of this fiction is not so easily recognizable is because it is not openly anti-Catholic but appears in an entirely different guise, often in the guise of the most attractive and seductive nature. That which we Catholics have always been taught to regard as inherently evil is depicted in forms of good, often in the forms of heroic actions or ideal Christian virtues, and therein lies its pernicious danger. Sin, vice, direct violations of the commandments, sometimes even the most heinous crimes are masqueraded in forms of ideal love, of sublime self-renunciation, of patriotism, or of other exalted and saint-like qualities of character, as I shall presently attempt to point out in the examples which I have selected, more or less at random, from some of the more popular magazines of the day; and as any further analysis of any such productions (find them where you will) will clearly show.

Not that the authors themselves may be said to be intentionally anti-Catholic, nor perhaps even consciously so. As a matter of fact, in most instances their very earnestness and the evident sincerity of their convictions will exempt them from such a charge. But to say the least, these authors, being mostly non-Catholics, naturally write with a non-Catholic vision, with a non-Catholic conception of good and evil,

with a non-Catholic ignorance of the infallible teachings of an infallible Church. All of which goes to produce the dangerously anti-Catholic tendency predominant in so many of their productions. Moreover, the earnestness and the evident sincerity of these authors, combined with their often striking superiority of style and charm of diction, only strengthen the danger, for earnestness and sincerity, clothed in fine literary garb, have a way of carrying conviction to the reader, no matter what the subject treated, and more especially if the subject be presented in forms which appeal strongly to the imagination and to the nobler emotions of the human heart.

Not long ago there appeared, in one of the most widely read periodicals of the day, a cleverly written bit of fiction in which a great sin is made to appear as an act of beautiful and heroic virtue. The story is based on the familiar triangle, in which a blameless wife, discovering that her husband is in love with another woman, proves her own selfless love and devotion to him by contriving to appear guilty of infidelity herself, in order to give him grounds for divorce and thus leave him free to marry the other woman. Although in so doing, she is, in reality, guilty of a great sin herself, and guilty, too, of contributing to the sins of both her husband and the other woman, yet the author makes her act appear as one of nobility and supreme heroism.

The husband himself in the story is not portrayed as the contemptible man he really is, but rather as being the attractive victim of love, practically blameless in the matter; and the—what shall we say—the hypotenuse of the triangle is not regarded as at all responsible but rather as a lovely, spoiled child who gets what she wants, and is, at the same time, equally entitled to it. All of which is contrary to Catholic teachings, and yet the story itself possesses in a supreme degree all the qualities that go to make up the excellence of a story—a depth of sincerity on the part of the author, a theme presented in the form of exalted virtue, that is, unselfish love, and self-sacrifice, and a skillfully dramatic action, all wrought with such exquisite artistry that the reader does not see the really ignoble characters of the story and their immoral conduct as such, but rather sees, through



the author's eyes, the beautiful forms under which these are presented.

Taking this theme, a Catholic writer might have idealized, not the wife's renunciation of her husband, for that was wholly wrong, but rather the renunciation which the husband and that other woman were in conscience bound to make of each other—if indeed they dared let their love go that far. But the non-Catholic author presents it the other way round, and it is in this shining garb, this false idealization, that the anti-Catholic spirit is so subtly hidden.

I find another story of otherwise exceptional merit and literary excellence, in which a murderer and his crime are treated in a most anti-Catholic fashion, yet clothed in a beautiful guise. The principal character in the story, a somewhat elderly and altogether motherly and lovable woman, chances, by rather unusual circumstances, to discover the murderer, a young man who, as he lies dying, fancies that she is his own mother and so unburdens his heart to her, revealing the murder which he has committed and confessing that his motive was revenge.

At first, being naturally shocked, she exclaims, "You—you oughtn't to have done it, Eddy." Then, moved by an emotional compassion as his story proceeds, she "finds herself crying as she pats his face," and apparently regretting her mild rebuke for the crime he has confessed, she is moved to sympathy and hastens to assure him that "It's all right, Eddy. It's all right. Don't you care. Ma says it's all right."

Now he has, by his own confession, deliberately committed murder in cold vengeance and is dying with his awful crime still upon his soul, but this motherly old woman, moved by a wave of wholly misguided emotion, assures him over and over that what he has done is "all right" and that he is "not to care." Never a word from her to suggest so much as an act of contrition for his wicked deed; no thought on her part to waken in his heart a sense of fear of the Divine Justice which he had so recently outraged and to which he must so soon render an account; no suggestion of a prayer for mercy and forgiveness in his last hour. No; none of these. Dyed though his soul was with his terrible guilt, crimson with the sin of

Cain, he is, nevertheless, to consider himself "all right," and he is "not to care!"

And it is in this light that the author evidently regards the matter, and certainly the light in which he presents it to his readers. As the story gives evidence, that motherly old woman performed a noble and highly praiseworthy deed in thus trying to soothe the murderer's last hours into the eternity which awaited him.

It may be that such stories as this are factors in the actions of those foolish and sentimental females in real life who make crime and criminals choice subjects for lovely condolence, sympathy and flowers.

I am handed another periodical, fresh from the news-stand as I write, and I turn to a story in which a suicide occurs. As the suicide himself appears to be an objectionable character, not much concern is expressed over his terrible deed. His sister-in-law goes so far as to speak of it as a "disgrace" to the family, but her mother, the heroine of the story, sweeps that opinion comfortably aside by saying, "No; a merciful removal." They all are very much obliged to him, it seems, for having so considerately taken his very objectionable self out of their several ways. He is rather to be praised for his rash action. Taking it all in all, it is the one worthy deed of his otherwise worthless life. And that, as far as I am able to deduce, is the author's views of that man's terrible violations of the Fifth Commandment.

And now I take up a widely read motion picture magazine which a young girl friend of mine has just laid aside for the moment, first having marked the place where she was reading. It is the story of a scenario which, as the sub-title attests, proves "that the Sumaria devotion is not dead." It is a quadrangle this time, but having about the same setting as the usual triangle. The Sumarian, who is the unfavored lover in the story, proves that his devotion is "not dead" by assisting the object of his unrequited affections to the husband of the innocent wife by the simple expedient of taking that wife out in a boat on the sea, and there deliberately drowning both himself and her. And these combined crimes of murder and suicide, committed for the sake of two unholy loves, are

treated as a beautiful act of unselfish love and devotion on the part of the Sumarian. They prove that he is a very noble character indeed, and as such he is presented to the reader.

Now I come to another matter which, though not fiction, seems to have a fitting place here. Some time ago—during the period of the war, to be exact—there appeared in a prominent publication an interview with a certain famous actress whom the interviewer chose to call "The greatest woman in the world."

The interview, itself, was written in the swinging style of modern interviewing, and for many reasons it attracted a very wide attention at the time. First, because of the world-wide and long-time prominence of the actress and because of the preeminence of the interviewer himself; and then because the interview was, to a great extent, concerned with the one subject then uppermost in the mind of the world—the war. All of which tended to add to the circulation of the article and to the influence it might effect over the minds of the already emotionally over-wrought readers of the time.

The interviewer tells of previously having seen this actress in a play in which she takes the part of a young and heroic French soldier who, dying in the trenches, with his last breath calls down the vengeance and the curses of Heaven upon the enemies of his country, repeating—so the interviewer assures us—"in a crescendo of passion never excelled, that terrific paraphrase of Christ's supplication on Calvary—'*Ne les pardonnez pas; Ils savent ce qu' ils font!*—Forgive them *not*; they *know* what they are doing!'"

He tells us that "tears flowed freely and hearts almost stopped beating" as this "great actress and patriot" detailed to the Lord the particular methods of vengeance and cursing she desired Him to inflict upon the enemies of France, ending her "inspired prayer" (as the interviewer termed it) by repeating again that "terrific paraphrase": "Forgive them *not*; they *know* what they are doing!"

This blasphemous and "terrific paraphrase of Christ's supplication on Calvary" is treated as an "inspired prayer"; that awful rendering into hate, cursing and vengeance of our crucified Lord's prayer for forgiveness of His enemies is

regarded as an exhibition of splendid "patriotism" on the part of the young French soldier, so supremely expressed as to cause tears to flow freely and hearts almost to stop beating!

Of the Catholics present at that play, we may hope that it was the blasphemy of that soldier that caused *their* tears to flow freely, and the very horror of it to cause their heart almost to stop beating. It should have.

Then the interviewer offers what he considers further convincing view of the woman's greatness, by repeating a few of her views on life. "What!" the lady exclaims, "life a vanity? . . . No; no; no! . . . I have tried to get the most out of life because I—you know I do not believe in any other life." Which, says the interviewer, surprised him because he had known that for years the lady had been a "devout Catholic!" (They always are!) And then she adds, "If I had lost my son, there would have been nothing more for me in life. I should have killed myself!"

Summing it, we find that a histrionic part as a young French soldier, her disbelief in a future life, her avowed intention of killing herself had she lost her son, are among the most distinguishing characteristics of one whom the interviewer presents as—not the greatest actress, but, mark you—the greatest "woman" in the world!"

And to illustrations like these might be added countless more from the literary productions of the day offered for the entertainment and delectation, and perhaps it is not too much to add, for the instruction and edification of modern readers. Such, at our news-stands, in our public libraries and in our homes, are all too many of the literary offerings to immature and susceptible minds and to the romantic hearts of the young—and to others. And while few of these productions contain any hint of a conscious attack upon Faith or morals, yet they do contain, none the less, a most insidious attack, possessing all the power of having been consciously and strategically planned, whatever may have been the intention of their authors. And as such, they are as anti-Catholic as the *Menace*, the "Guardians," the Ku Klux Klan, and the rest. In these productions we see evil parading as good, vice masked as virtue, violations of the laws of God masquerading gor-

geously in trappings of truth and beauty. Sins against the Sixth and Ninth Commandments are exhibited as beautiful traits of character. Murder is all right; suicide is all right. They are even often splendid acts of devotion and love. Blasphemy is a mark of patriotism; a disbelief in a future life, an avowed intention to commit suicide under certain circumstances, are distinguishing characteristics of human greatness!

Thus is wickedness deified, as in days of old when the Pagans of an earlier generation than our own deified the favorite sins and vices of man, exhibiting them in forms of gods and goddesses to be worshipped by the misguided victims of idolatrous and nefarious beliefs; except that the present-day abominations are no longer portrayed in lifeless images of wood and stone, but under the living forms of noble deeds and heroic actions, of forms of sublime Christian virtues, of human greatness and human good—under forms which appeal to the imagination and the heart of man. Man, no longer capable of being deluded by graven images, is now deluded by these shining forms of sin and vice, and all evil. And—ah, well, *"Devils soonest tempt, resembling forms of light!"*

MYRTLE CONGER.

## SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

The twelfth summer session of the Catholic Sisters College was opened on July 3 and closed on August 10. The enrollment was the largest in the record of attendance at the Washington session. There were 394 Sisters and 26 lay women, a total of 420 students.

The Religious, representing 28 orders and congregations, came from 89 distinct motherhouses in the United States and Canada. Twenty-nine states were represented in the registration and 58 dioceses of this country, Canada and the Philippine Islands.

The following charts show the registration in detail for states, dioceses, and religious communities:

### CHART I

#### *General Summary*

Sister students .....	394
Lay students .....	26
<hr/>	
Total .....	420
Religious Orders and Congregations .....	28
Motherhouses .....	89
Dioceses .....	58
States .....	29

### CHART II

#### *Students According to States (Including Lay Students)*

Alabama .....	2	Massachusetts .....	17
Arkansas .....	2	Michigan .....	9
Connecticut .....	28	Minnesota .....	2
District of Columbia .....	10	Montana .....	1
Florida .....	1	New Hampshire .....	3
Georgia .....	4	New Jersey .....	8
Illinois .....	11	New York .....	34
Indiana .....	22	North Carolina .....	5
Kentucky .....	17	North Dakota .....	2
Louisiana .....	11	Ohio .....	44
Maryland .....	9	Oklahoma .....	2

Pennsylvania .....	103	West Virginia .....	8
South Carolina .....	16	Wisconsin .....	26
Tennessee .....	3	Manitoba .....	3
Texas .....	7	Newfoundland .....	2
Virginia .....	5	Manila, Philippine Islands ...	1
Washington .....	2		

### CHART III

#### *Students According to Dioceses*

Albany .....	1	Manchester .....	3
Alexandria .....	6	Milwaukee .....	5
Alton .....	6	Mobile .....	2
Baltimore .....	17	Nashville .....	3
Boston .....	4	Newark .....	8
Brooklyn .....	2	New Orleans .....	4
Buffalo .....	13	New York .....	11
Charleston .....	16	North Carolina .....	5
Chicago .....	4	Ogdenburg .....	3
Cincinnati .....	14	Oklahoma .....	3
Cleveland .....	23	Peoria .....	1
Covington .....	10	Philadelphia .....	57
Dallas .....	2	Pittsburgh .....	4
Detroit .....	5	Richmond .....	5
Duluth .....	1	Rochester .....	3
Erie .....	24	St. Augustine .....	1
Fall River .....	13	St. Paul .....	1
Fargo .....	2	San Antonio .....	2
Fort Wayne .....	18	Savannah .....	4
Galveston .....	3	Scranton .....	4
Grand Rapids .....	4	Seattle .....	2
Great Falls .....	1	Syracuse .....	1
Green Bay .....	13	Toledo .....	7
Harrisburg .....	14	Wheeling .....	8
Hartford .....	28	Wilmington .....	2
Indianapolis .....	4		
La Crosse .....	8		
Lafayette .....	1		
Little Rock .....	2		
Louisville .....	7		

#### FOREIGN COUNTRIES

Manitoba .....	3
Manila, P. I. ....	1
St. John's, Newfoundland ...	2

## CHART IV

*Students According to Communities*

Benedictines .....	24	Glen Riddle, Pa. ....	17
Bristow, Va. ....	1	Joliet, Ill. ....	2
Covington, Ky. ....	2	Manitowac, Wis. ....	10
Cullman, Ala. ....	1	Milwaukee, Wis. ....	2
Duluth, Minn. ....	1	Peekskill, N. Y. ....	4
Elizabeth, N. J. ....	8	Peoria, Ill. ....	1
Erie, Pa. ....	2	Sylvania, Ohio ....	2
Ferdinand, Ind. ....	2	Tiffin, Ohio ....	2
Manitoba, Canada ....	3	Holy Child Jesus ....	2
Ridgely, Md. ....	2	Sharon Hill, Pa. ....	2
San Antonio, Fla. ....	1	Holy Family of Nazareth ....	2
Shoal Creek, Ark. ....	1	Torresdale, Pa. ....	2
Bernardine Sisters ....	2	Holy Cross ....	18
Reading, Pa. ....	2	Notre Dame, Ind. ....	18
Blessed Sacrament ....	7	Holy Union of Sacred Hearts	6
Cornwells Hts., Pa. ...	7	Fall River, Mass. ....	6
Charity .....	3	St. Joseph .....	59
Mt. St. Joseph, Ohio ...	3	Augusta, Ga. ....	4
Charity of Nazareth ....	6	Brentwood, N. Y. ....	2
Nazareth, Ky. ....	6	Brighton, Mass. ....	4
Charity of Our Lady of Mercy	2	Chestnut Hill, Pa. ....	26
Baltic, Conn. ....	2	Erie, Pa. ....	3
Charity of Providence ....	2	Hartford, Conn. ....	4
Vancouver, Wash. ....	2	Rochester, N. Y. ....	3
Charity of St. Vincent de Paul	3	St. Paul, Minn. ....	1
Emmitsburg, Md. ....	3	Stevens Point, Wis. ...	3
Daughters of the Cross ....	3	West Park, Ohio ....	3
Shreveport, La. ....	3	Wheeling, W. Va. ....	6
Divine Providence ....	10	St. Mary .....	4
Melbourne, Ky. ....	8	Fort Worth, Texas ....	2
San Antonio, Texas ...	2	Lockport, N. Y. ....	2
Dominicans .....	23	Mercy .....	101
Grand Rapids, Mich. ...	2	Belmont, N. C. ....	5
Nashville, Tenn. ....	3	Buffalo, N. Y. ....	4
Newburgh, N. Y. ....	6	Chicago, Ill. ....	2
Sinsinawa, Wis. ....	8	Cincinnati, Ohio ....	7
Springfield, Ill. ....	4	Fall River, Mass. ....	6
Felician .....	12	Gabriels, N. Y. ....	3
Buffalo, N. Y. ....	3	Grand Rapids, Mich. ...	2
Detroit, Mich. ....	5	Harrisburg, Pa. ....	14
McKeesport, Pa. ....	1	Hartford, Conn. ....	22
Milwaukee, Wis. ....	3	Little Rock, Ark. ....	1
Franciscans .....	44	Manchester, N. H. ....	2
Allegany, N. Y. ....	2	Mt. Washington, Md. ...	4
Buffalo, N. Y. ....	2	Oklahoma, Okla. ....	1



Pittsburgh, Pa. ....	2	St. John's, Newfoundland	2
Titusville, Pa. ....	19	St. Mary of the Presentation	2
Toledo, Ohio ....	3	Oakwood, N. Dak. ....	2
Wilkes-Barre, Pa. ....	4	Providence .....	2
Notre Dame .....	4	St. Mary-of-the-Woods,	
Cleveland, Ohio ....	4	Ind. ....	2
Our Lady of Mercy .....	16	Ursuline .....	23
Charleston, S. C. ....	16	Bryon, Texas .....	1
Perpetual Adoration .....	8	Cleveland, Ohio ....	8
New Orleans, La. ....	4	Decatur, Ill. ....	2
West Falls Church, Va.	4	Galveston, Texas ....	2
Precious Blood .....	4	Louisville, Ky. ....	1
Maria Stein, Ohio ....	4	Miles City, Mont. ....	1
Presentation .....	2	Youngstown, Ohio ....	8

Fifty-three lecture courses and five laboratory courses were offered. There were thirty instructors, of whom twenty-two were members of the Catholic University faculty. In addition to the courses set down in the Year-Book, 1922-23, there were courses offered in Accounting and Commercial Geography by Mr. Deviny.

The following special lectures: On the Girl Scout Movement, by Misses Conway and Becker; Use of the Phonograph in Teaching Music in the Elementary Grades, by Miss Martin; reading from Ben Hur, by Miss Mize; the Life of St. Patrick, by Rev. Dr. Fox; "Some Suggestions on the Teaching of Commercial Subjects in Our Affiliated High Schools," by Mr. Deviny; Dr. J. B. Delauney lectured on "Mission Crusade in Our Catholic Schools and Colleges"; Fr. Hayes on "Catholic Sisters College, Its Needs and Its Progress."

There were the following piano recitals: Gregorian Chant by Mr. Boyce, who was assisted by a part of St. Matthew's Choir; "The Legend Beautiful," by Mr. Alexander Henneman; also one by Miss Gertrude Henneman and Miss Mina Nieman.

MARGARET COTTER,  
*Registrar.*

## THE VOCATIONAL ASPECT OF CHIVALRY

(Concluded)

There is much evidence of vocational guidance in the choosing of a career. When Sir Ector had a chance to ask a boon at Arthur's coronation, he had in mind his son's vocation, and said:<sup>12</sup> "I will ask no more of you but that you will make my son, your foster-brother Sir Kay, seneschal of all your lands."

On the occasion of his marriage Arthur was saluted by a poor man, thus:<sup>13</sup>

O King Arthur, the flower of all knights and kings, I beseech Jesus save thee; Sir, it was told me that at the time of your marriage, he would give any man the gift that he would ask out, except that were unreasonable. . . . Sir, I ask nothing else but that he will make my son here a knight. It is a great thing that thou askest of me; what is thy name? said the king to the poor man. Sir, my name is Aries, the cowherd. Whither cometh this, of thee or of thy son? said the king. Nay, Sir, said Aries, this desire cometh of my son and not of me. For I shall tell you I have thirteen sons, and all they will fall to what labor I shall put them to, and will be right glad to do labor, but this child will no do labor for me, for anything that my wife or I may do, but always he will be shooting or casting darts, and glad for to see battles, and to behold knights; and always day and night he desireth of me to be made a knight.

Here we have a distinct recognition of vocational traits together with the right of an individual to pursue a calling to which he is attracted. Even Sir Galahad, though so highly recommended by his instructors, did not obtain his knighthood until Sir Launcelot was satisfied that this vocation was the young man's choice.<sup>14</sup>

"Cometh this desire of himself?  
He and they all said, Yea.  
Then shall he, said Sir  
Launcelot, receive the high  
order of knighthood."

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<sup>12</sup>Malory: "Morte d'Arthur," p. 29.

<sup>13</sup>*Ibid.*, p. 65.

<sup>14</sup>Malory, *op. cit.*, p. 349.

Henry the Fourth, according to Malmesbury,<sup>15</sup> "trained his early years to the hope of the kingdom; and often in his father's hearing made use of the proverb, that an illiterate king is a crowned ass." They relate too that his father, observing his disposition, never omitted any means of cherishing his lively prudence; and that once when he had been ill-used by one of his brothers, and was in tears, he spirited him up by saying, "Weep not, my boy, you too will be king."

Charles the Great, in his palace school at Aachen, trained himself for his high vocation.<sup>16</sup> "His strong, uncurbed nature eagerly seized on learning, both as a delight for himself and a means of giving stability to his government." While fitting himself to rule his people he instituted the vocation of the trained teacher. In a capitulary addressed to Abbot Baughulf of Tulda, he says:<sup>17</sup> "Let there, therefore, be chosen for this work men who are both able and willing to learn, and also desirous of instructing others; and let them apply themselves to the work with a zeal equalling the earnestness with which we recommend it to them." In other words, here is an appeal for the proper guidance of those who are not only "able to learn" but also anxious to learn that they may instruct others. It is the recognition of the necessity of fostering the abilities in certain definite lines. It was at this Aachen school that Alcuin introduced and advocated the departmental system of teaching, the logical precursor of vocational training. He wrote to his disciple Eanbald:<sup>18</sup>

Provide masters both for your boys and for the grown-up clerks. Separate into classes those who are to study in books, those who are to practice the church music, and those who are to engage in transcribing. Have a separate master for every class, that the boys may not run about in idleness or occupy themselves in silly play.

Aachen gives a splendid example of another characteristic of the vocational aspect of chivalry in its practice of co-education:<sup>19</sup>

<sup>15</sup>"Chronicle," p. 425.

<sup>16</sup>West, Andrew Fleming: "Alcuin and the Rise of the Christian Schools." Charles Scribner's Sons, New York, 1892, p. 45.

<sup>17</sup>*Ibid.*, p. 51.

<sup>18</sup>*Ibid.*, pp. 75-76.

<sup>19</sup>West: *Ibid.*, pp. 42-43.

Let us enter the school of the palace at Aachen. Alcuin sits as master. . . . Charles himself is foremost in eagerness among his pupils. Beside him is Luitgard, the queen, the last and best beloved of his wives, and not unworthy to be his companion in study. Alcuin called her affectionately "daughter," "filia mea Luitgarda," and his contemporary and friend Theodulf, the bishop of Orleans, celebrated in verse her nobility of character. . . . Gisela, the only one of the four sisters of Charles of whom we have any full knowledge, was also a pupil. Two of his daughters were pupils, the fair-haired princess Rotrud and her gentler sister Gisela.

Malmesbury relates how Matilda was not only a good student herself but encouraged others to become scholars by her attention and generosity, and<sup>20</sup> happy did he count himself who could soothe the ears of the queen by the novelty of his song. Coeducation received a great impetus from the introduction of courtly love into the system of chivalry. This factor not only opened a new avenue for the vocational instinct, but it gave rise to an unmistakable formulation of the doctrine of equality of sex. The squire had to attach himself to a lady in order to receive instruction in gallantry, and his prowess was rewarded by certain marks of her favor.

Chaucer's Squire<sup>21</sup> had been sometyne in chivachye,

In Flaunders, in Artoys and Picardye,  
And born him wel, as of so litel space,  
In hope to stonden in his lady grace.  
Embrouded was he, as it were a mede  
Al ful of freshee floures whyte and rede.  
Singing he was, or floytinge al the day;  
He was as fresh as is the month of May.

He coude songes make and wel endyte,  
Juste and eek daunce, and wel purtreye and wryte.  
So hate he lovede, that by nightertale  
He sleep namore than dooth a nightingale.  
Curteys he was, lowly, and servisable,  
And carf biforn his fader at the table.

The desire of his lady's favor not only produced in him a courteous behavior, but it gave a new motive to his purpose in

<sup>20</sup>"Chronicles," p. 453.

<sup>21</sup>Chaucer, Geoffrey: "Works," edited by Skeat. Macmillan and Company, New York, 1895, p. 420

life, a motive that in the chivalric mind was identical with the "Quest." Thus we see Spenser's gentle Knight<sup>22</sup> went:

pricking on the plaine.  
Upon a great adventure he was bond,  
That greatest Gloriana to him gave,  
(That greatest Glorious Queene of Faery Land)  
To winne him worshippe, and her grace to have,  
Which of all earthly things he most did crave.

Out of this chivalric devotion to woman grew the art and practice of troubador song-writing. This came to be a distinct literary form, and it is interesting to observe that it was the work of the combined efforts of a troubador and his lady, as is the case with the songs of William of Aquitaine, who wrote for Queen Eleanor; or of Critien de Troyes, who was requested to write by Marie de Champagne. This courtly worship of women reconciled the warlike and religious elements in the social life of the period, by making the desire for the lady's approval an important incentive to strive for the glory of success.<sup>23</sup> The soldier no longer made his prayer to the Archangel as Roland<sup>24</sup> did, but he breathed a hymn to the Virgin and did his deeds of honor for Mary's sake.<sup>25</sup> The Virgin's sweet acceptance of the juggler's tumbling at Notre Dame and her generous service to him is a distinct recognition of the power of a secular calling to become a means of sanctification.<sup>26</sup> The great St. Francis was able to raise an

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"Spenser, Edmund: "Works," edited by Morris. Macmillan and Company, London, 1895, pp. 11-12.

"For an interesting relation of the ceremonial attached to knight-hood, see Selden, John: "Titles of Honor," second edition, London, 1631, pp. 435-438. The ceremony required the "oath of knighthood," which obliged the knight to defend "right against might," and to "reverence all women."

"Cox, George W.: "Romances of the Middle Ages." Henry Hallam Co., New York, 1882, pp. 203, *et seq.*

"Malory, "Morte d'Arthur," p. 384.

"Butler, Isabel: "Our Lady's Tumbler." Copeland and Day, Boston, 1898, pp. 26, *et seq.* "So worn and spent was he with his labors that the sweat ran out from all his body down upon the floor of the script. But presently and in a little space, his most sweet lady came to succor him, she whom he had served so truly, gladly she came to his need. . . . Then they hastened to serve him for they longed to reward him for the service that he had paid to this Lady. . . . The Lady noble and gentle fanned his face, and neck, and body to cool him; gladly she succored him and gave herself wholly to the task."

army dedicated to human welfare by urging his own devotion to "My sweet Lady Poverty."<sup>27</sup>

Finally, Dante glorified the chivalric ideal of womanhood by touching it with the Divine Spirit. He says:<sup>28</sup>

But wouldst thou  
Mount to where the blessed dwell,  
A soul more worthy shall conduct thy flight;  
Her care shall guide thee when I bid farewell.

It is not strange that the spirit of direct and definite enlightenment should be born in the age of chivalry. Indeed in the *Vita Nuova* we find the personal experience of a man who passes through the various processes that free the soul from the bondage of custom and lift it into the liberty of search for something especially suited to its individual ability. When he came to the knowledge of his own potential energies, he learned that his happiness was to be found in cultivating the gift that was in him. He says:<sup>29</sup>

A wonderful vision appeared to me, in which I saw things which made me resolve to speak no more of this blessed one until I could more worthily treat of her. And to attain to this, I study to the utmost of my power, as she truly knoweth. So that, if it please Him through whom all things live, that my life shall be prolonged for some years, I hope to say of her what was never said of any woman. And then may it please Him who is the Lord of Grace, that my soul may go to behold the glory of its lady, namely, of that blessed Beatrice, who in glory looketh upon the face of Him *qui est per omnia saecula benedictus*.

The quest for some permanent happiness is the real foundation of all vocational choice and distinguishes the child of God from the slave of the soil. This desire is symbolized in the large body of quest literature that developed under chivalry and crystallized about the *Sangrael*. King Arthur divined that the pursuit of the quest would disorganize the fellowship of chivalry, as indeed it did.<sup>30</sup>

<sup>27</sup>Saint Francis of Assisi: "The Little Flowers." Burns and Oates, London, 1887, pp. 46-47.

<sup>28</sup>Dante: "The Divine Comedy," translated by Wright. George Bell and Sons, London, 1891, pp. 5-6.

<sup>29</sup>Dante: "The New Life," translated by Charles Eliot Norton. Ticknor and Fields, Boston, 1867.

<sup>30</sup>Malory: "Morte d'Arthur," p. 353.

Tennyson<sup>31</sup> gives an optimistic and hopeful outlook to the transition brought about by this new phase of knighthood,

The older order changeth, yielding place to new,  
And God fulfills himself in many ways,  
Lest one good custom should corrupt the world.

Chivalry was in reality a trend and a movement, not an institution. Its great contribution to society is its recognition of the right of an individual to follow a definite useful pursuit of his own choosing. The brilliant life of the manor, placing, as it did, an emphasis on every aspect of existence, was a fruitful field for the development of this right. Out of it grew the spirit of inquiry and search which is the basis of modern life and the ultimate force in education.

SISTER MARY RUTH, O.S.B., M.A.

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<sup>31</sup>Tennyson, Alfred, Lord: "Works." Macmillan and Company, New York, 1895, p. 493.

## CLASSICAL SECTION

The editor of this section earnestly solicits queries regarding any phase of classical studies. He will endeavor to answer all such questions personally, giving special notice in these columns to whatever he regards of sufficient general interest. A word from our readers regarding their solution of any of the many problems concerned with the teaching of the classics will also be gratefully received and will here be placed with due credit at the disposal of our Catholic teachers.

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Teachers who are really trying to correlate English with Latin will find any of the following books of great value.

Anderson, J. M., "A Study of English Words," 1897. A. B. C.

Kellogg, B., and Reed, A., "Word-Building," 1903. C. Merrill Co.

Meiklejohn, J. M. D., "History of the English Language," 1909. D. C. Heath.

Scott, H. F., and Carr, W. L., "The Development of Language," 1921. Scott, Foresman and Co.

Swan, Norma L., "Word Study for High Schools," 1920. Macmillan.

The last two may well be placed in the hands of students, as text-books.

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Miss Frances E. Sabin, in her Hand-book for Latin Teachers (University of Wisconsin, Madison, Wisc.), suggests the following method of teaching "composition": "Assign a certain English exercise the day before with the understanding that the meanings of the words are to be learned, the proper form selected, and the order in the sentence observed. When the class assembles, ask the pupils to close their books and put away all papers. Write the English sentence on the board and discuss the assigned points thoroughly. When a mistake is made, ask someone to ask this pupil a question. This question brings out the ability of the second pupil and makes him feel a special responsibility for getting the right answer from



the one questioned. (This applies equally well to all years of the course.) After all the points have been correctly given, write the sentence on the board in Latin, letting various pupils furnish the different parts in response to your question, "Who will furnish the subject, adjective, verb, etc.?" A long continued silence from any pupil is at once conspicuous and exposes him immediately as being unprepared. This plan, too, has the advantage of keeping the child alert, in addition to its thoroughness in the way of explanation. As a conclusion to the exercise the teacher should demand all or a part of the same sentences the next day, written in class and from the board, with no help in the way of notes or books."

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Has your school ever tried to have a Latin Club? In the June (1922) number of the *Classical Journal*, Miss Maude C. Gay, of Bloomfield, N. J., High School, gave an interesting account of her highly successful Latin Club. "The activities of the club," she tells us, "are four-fold. There are the regular monthly or semimonthly meetings, the annual banquet, different methods of raising money, and an annual gift to the school." From Miss Gay's account the meetings have certainly been both entertaining and educational. Last year's gift to the school was a \$600 moving-picture machine which is being used in all departments of the school for educational purposes.

The back numbers of the *Classical Journal* contain much useful material on Latin clubs. Among the articles may be mentioned:

Snyder, B. J.: "Latin Clubs and Their Programs," x, 164 ff.

Schlicher, J. J.: "Latin Clubs Among High-School Students," iii, 289 ff.

Hoyt, Cheever: "A Roman Republic in High School," vii, 286 ff.

D. C. Heath and Co. also publish "A Hand-book for Latin Clubs," by Susan Paxson.

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Moving pictures are now generally recognized as very valuable educational instruments. Unfortunately few films have been constructed which are accurate in their portrayals and

at the same time free from all undesirable features. The following may be recommended without reservation, and may be made the source of revenue for the equipment of the Classical Department:

"Julius Caesar." Six reels. A biography of Caesar with scenes in Gaul. This is distributed at cost by George Kleine, 116 S. Michigan Ave., Chicago, Ill., or 145 W. 45th St., N. Y.

"The Descent Into Avernus." Two reels, filmed from a dramatic version of the sixth book of the Aenid, presented by the students of the Girls' High School, Atlanta, Ga.

"The Adventures of Ulysses." A motion-picture dramatization of Homer's Odyssey, distributed by the National Non-Theatrical Motion Pictures, Inc., 232 West 38th St., N. Y.

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Of a number of faults to be found with the present Latin course of the regular high school of four years, the most justifiable is probably that which declares that Caesar's Gallic Wars is too difficult for the student who has just finished his first-year book. We read that several members of the Classical Association of the Pacific States, Southern Section, intend during the next year to experiment with various authors to follow the beginner's book and at the end of the year to compare notes on their experiences. We would like very much to have an expression of opinion from Catholic teachers of Latin on this point.

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A new series of books on classical literature has just made its appearance under the editorship of Prof. G. D. Hadzsits, of the University of Pennsylvania, and Prof. D. M. Robinson, of the Johns Hopkins University. It bears the title of "Our Debt to Greece and Rome," and is published by Marshall Jones Company, 212 Summer Street, Boston, Mass. The purpose of this series is "to create a complete and convenient reference library revealing, as has not been done before in English, the direct influences of the Greek and Roman civilizations upon our own, and making clear the need of knowing this interrelation for a proper understanding of our present problems. It is also designed to acquaint a larger audience with

the extent and significance of our cultural inheritance from Greek and Roman thought."

"Each book, after discussing its subject concisely, will trace the influence of the author or institution under consideration down to the present time."

This series, very obviously, should appeal to an audience of general culture rather than to a limited circle of specialists, and should be most powerful in spreading certain reasons why the classics are still a part of our school curriculum.

Of some fifty titles and authors composing the series, the following are noteworthy: "Virgil," by John Wm. Mackail, of Balliol College, Oxford; "Roman Historians," by G. Ferrero, of Florence; "Mythologies," by Jane E. Harrison, of Newnham College, Cambridge; "Roman Politics," by F. F. Abbott, of Princeton University; "Roman Law," by Roscoe Pound, of Harvard Law School; "Christian Latin Writers," by A. F. West, of Princeton University, and "Ancient and Modern Rome," by Rodolfo Lanciani, of Rome.

It is promised to have the series completed within two years, and the first volume on "Seneca," by Richard M. Gummere, of William Penn Charter School, has just appeared. This will be reviewed at a later date.

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The deplorable decline of the study of Greek in our American schools, to the point where it ceases to exist except in certain private institutions, is generally well known. In spite of this, however, the very fact that Greek is taught in a school at once creates a feeling of great respect, even in enemies of classical education, for the type of work done in the whole curriculum. "If the study of Greek is progressing here, there must be real seriousness among the students," is apparently the impression given.

Because of the decline of Greek, many, especially among Catholics, speak in the same discouraging tone about the trend of Latin studies. This, at least for the present, is not justifiable. In several states of the Middle West the amount of Latin studied is greater than that of all other foreign languages put together. The following extract from an "Occasional Letter" speaks for the State of Iowa:

The results of the questionnaire on the languages in Iowa high schools are as follows: 294 schools reported—of these 261 report some foreign language; 165 report Latin as only language, 7 French, 2 Spanish; 65 report Latin and French, 8 Latin and Spanish, 14 Latin, French, Spanish; 96 per cent of all schools reporting language offer Latin.

	1920-21	1921-22		
Total number of pupils in Latin .....	11,546	11,907	Increase	361
Total number of pupils in French .....	3,901	3,318	Decrease	583
Total number of pupils in Spanish ....	1,037	1,516	<sup>1</sup> Increase	479
Total all languages .....	16,484	16,741	Increase	257

ROY J. DEFERRARI.

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<sup>1</sup>This increase is chiefly in a few of the larger schools. The Latin increase is greater than the total language increase.

## EDUCATIONAL NOTES

THE REV. JOHN E. FLOOD

As we go to press, word comes of the sudden death of the Rev. John E. Flood, the Diocesan Superintendent in Philadelphia. The able successor of men whose names are writ large in the history of Catholic schools in America, Father Flood contributed splendidly of time, effort and talent to the advancement of the cause to which his life was devoted. His work in the field of secondary education was particularly notable, his pioneering in this line being the inspiration and measure of like ventures throughout the country.

That he will be missed wherever our schoolmen meet goes without saying. Over and above his wise and restrained counsel in discussion, there was ever a priestliness that was compelling and a geniality that charmed. As host to the recent convention of the Catholic Educational Association, he left nothing to be desired. At that time he was outwardly in the best of health, which only serves to emphasize the shock that is felt at his death.

The Department of Education and the REVIEW will be among those who will miss him most. His sympathetic interest in the work and his readiness to respond to any request for cooperation made him one of our most valued friends. It is with a deep sense of personal loss that we breathe for him a sorrowful Requiescat.

### FATHER WYNNE ON ECONOMY OF TIME IN EDUCATION

The Rev. John J. Wynne, S.J., editor of the Catholic Encyclopedia, has recently issued the following statement on the important question of shortening school courses. One point that Father Wynne emphasizes should not be overlooked by Catholic educators, namely, the possibilities for educational leadership our schools enjoy, provided they do not become unduly hampered by traditions and standards that are not of their own nature and making. Says Father Wynne:

The reform most needed in American schools today is to shorten the period of years now given to elementary and

secondary education from sixteen to twelve years. There is no earthly reason why in some cases it should not be reduced to ten. Let the boy and girl who require sixteen years to acquire a college degree give that time, and longer if they choose, but why keep back the pupil who can do it in ten or twelve years? What with the shortage of teachers in every grade, and the growing cost of every school system, economy of men and money will gradually compel such a revision of programs of study and such new arrangement of hours as to make it possible for every pupil to finish college at eighteen. What economy is necessitating, the interest of young people and of society itself is forcing on our attention more and more. It is, therefore, safe to predict that this reform will very soon be effected.

Now in no schools can this departure be made so easily and so successfully as in our Catholic schools of every grade, and in none is it more needed. As a rule, children from Catholic homes are, or should be, taught enough at home before beginning at school to grasp quickly their school lessons. They are taught by teachers, by Brothers and Sisters especially, who have extraordinary incentives to inculcate application and diligence. These teachers know how to make these incentives appeal to conscience. They are in the fortunate position of teaching in private schools, in which the pupils are less numerous and more of a class than in public schools. They know their own. They can discern and encourage talent or, what is equivalent, willingness to make extra effort and master rapidly the required program of every class. They can hold out the advantage of finishing school life as soon as possible. They can get the cooperation of parents and pastors. The students themselves will regard promotion as a reward well worth working for. Realizing that there is hope of rounding out a course in a reasonable period, they will set their minds on a complete education and work at it with a will.

The fact is that wherever a system of Catholic schools is established, and not too much hampered by traditions which have been permitted to determine programs and hours, and credits, it has been observed that the children as a rule finish their elementary grades at an age a year or even two below that of children finishing at public schools. Here is a distinct service which our Catholic schools can gradually render the nation. They can set a pace for study in all the schools and, by reducing the number of years now supposed essential for an elementary education, not only make possible a great economy in the number of teachers and in the amount of money needed in these schools, but, what is vastly more important, they can make it possible for every boy and girl to

go forward to the high school for a time at least, and for many to go beyond to college with the hope of finishing in a reasonable time.

For in clinging to these long courses we are submitting to a tyranny that makes our education a process of retardation rather than of progress. Laborious and costly as it has been for us to build up a Catholic system of education, we have allowed it to become almost doubly laborious and costly by following, instead of leading, in the formation of an educational system. We have, without questioning, adopted what has been devised by those who too often have tried to make our schools a source of occupation for countless place-holders, and an incessant drain on the public purse rather than an earnest drilling ground on which the eager and precocious young American can be equipped without delay for the work of life. Already a reaction has set in and the extremely radical suggestion has come from certain high quarters in education to cut high-school and college courses down to two years each.

As the courses are now, they may make idlers rather than hustlers, to use our characteristic words. With sixteen years devoted to what should be done in twelve, with short hours only five days a week, with holidays aplenty, and vacation growing longer every year, it is small wonder that we are not producing serious scholarship. The earnest young boy or girl, who is not looking forward to a profession, finds it irksome and quits after high school, feeling it is time to be doing something serious. They begin life without having acquired a habit of reading, or of thinking, without having formed a taste for anything mental, all of which they might have acquired had they been advanced to college instead of high school at the age of fourteen.

All this will sound revolutionary to many—and it is so. The revolution is needed. It is the unfortunate tendency of modern education to delay the time when young people may assume responsibility. Think of Charles Borromeo, administrator of the Papal Revenues and Papal Secretary of State before he was twenty-four years old! He was not exceptional in that day. His scholarship is not common in any country today. It needs a revolution to get back to that standard, but the revolution need not be violent. Here is work that is best performed by acting on the motto: "*Festina lente!*" Hasten slowly, if only we keep in mind that slowly in this case means cautiously, so that a more familiar version would be: "Watch your step!"

Revolutionary as the change may seem, it is not as revolutionary as nine-tenths of the proposals that are almost daily

set before us for education in our schools. All these proposals are inspired by the discovery that our schools are failing to give results, that they are not winning the young to study; that only by force of law will the average boy and girl go to the "continuation" school; that pupils as a rule are after counts, not knowledge; that judges and bar associations must labor to tone up young lawyers to apply themselves to know even what is elementary in the law; that medical associations are deploring the lack of medical scholarship in their sacred profession; that university, college and school boards generally are lowering the per cent that denoted knowledge, so as not to have too many miss examinations.

What is the reason for all this? It is simply this: that the more the years of study are increased, the less the pupil is formed to do the one thing that brings him to school, to acquire the habit of study, and to study with interest, with earnestness, with an eagerness that enables one to grasp or "comprehend," as the good old word used to be, when we wanted to know a thing through and through. The hope of education, and a solid hope it is, in the United States today is this simple reform or revolution—call it what you will. With less time let there be more effort, fewer years and more study. It is this happy consummation that Catholic schools of all grades can more effectively than any other system help to bring about. It is a consummation toward which teachers and pupils will gladly cooperate if only encouraged by those who have charge of our schools and by Catholic parents.—*Baltimore Catholic Review*.

#### NEW REGULATIONS FOR ENGLISH SECONDARY SCHOOLS

The following comment of the *London Universe* on the new Regulations for Secondary Schools is interesting in the light it throws on the secondary school problem as it is being faced by English Catholics:

The Draft Regulations for Secondary Schools for the year ending August, 1923, have just been published, and although Catholics will not scan them with the same disfavor as when the repressive Articles 23 and 24 flaunted their hostility, they will certainly evoke plenty of criticism. Various changes affecting the age and conditions of entrance to the recognized secondary schools are proposed, but apart from the details, their real importance lies in the evidence they give of the mind of the board and the tendencies in the secondary school world.

The indications could not be clearer that, in future, the schools must, by the selection of suitable pupils at an early



age, put themselves in a position to do real secondary work. Ability to pay fees is not sufficient. Since the demand for admission to the secondary schools outruns the supply of available places, the qualifying test must now become a competitive one. After August, 1923, preference must be given to those "who on grounds of superior capacity and promise are considered likely to profit most by instruction in the school."

The day of the dullard in higher education is over. The purse strings of public money are to be tightened henceforth against those of low mental caliber, fee paying or not, who cannot cope with secondary work.

Whilst insistence upon the pupils remaining at least four years at the secondary school is maintained, it is now definitely stated that the authorities may refuse to admit fee-paying or free-place pupils over twelve years of age. Admission under ten years of age is deprecated, and eleven seems to be the most suitable age according to the board for entrance to a secondary school.

At present this is a precept, but it is likely to become a commandment. If, however, it is rigidly applied, it is bound to entail hardship upon children of slower mental development and those unable to excel in examinations at the early age of eleven. Against them the doors of the secondary school will be closed, and they must either continue at the elementary school or go to expensive private academies, which do not receive state or rate aid and are not subject to the regulations.

Although the board in recent years has steadfastly discouraged and even forbidden external examinations for the lower forms in the secondary schools, it does not, with any consistency, maintain this attitude towards examinations for children in the elementary schools. In the new draft it endorses the opinion of the Report of the Departmental Committee on Scholarships and Free Places, wherein it is maintained that "the advantages of a well-conducted examination outbalance its occasional mistakes."

For entrance examinations, the board suggests a written test in English and arithmetic, followed by an oral test in border-line cases. "The papers, written answers, record of marks or other materials relating to the test, should be retained for a period of not less than six months, and must be available for inspection by the board."

The implications in this requirement will be recognized by the teachers in the elementary schools, as it is the thin edge of the wedge for the reintroduction of a general individual examination at the age of eleven for all pupils. Some

local education authorities and inspectors have been nibbling at this, and their opportunity seems to have arrived. The Report on Free Places and Scholarships has already recommended that "all boys and girls in elementary schools who have reached the age of eleven should be examined for scholarship purposes."

Apprehensions of a return to the old evils of the examination system forced the teacher representatives on the committee to dissent, and in their note they stated that "we hold strongly the view that the ideal test for admission to a secondary school is the satisfactory completion of the normal course in a primary school, the standard of attainments in which should be ascertained mainly by inspection, including the examination of the school records and the scripts of the children." But the board, according to the draft, has decided on the side of examination, and so must it be.

The inference from the changes is that the board is determined to take full advantage of the great demand for admission to secondary schools, not by encouraging the provision of new buildings but by restricting entrance to pupils of capacity and promise, weeding out those who fail to make progress, increasing the fees, and raising the whole standard of secondary education.

Whilst no great exception can be taken to most of these new conditions, the situation they create only strengthens the contention of those who demand the reorganization of the elementary schools so as to provide the opportunity of secondary education for all pupils above eleven in their own schools. An important aspect of this necessity presents itself in a speech by Mr. Richards, H. M. Chief Inspector of Elementary Schools. Speaking at a recent conference, he said that "the very bright children in the elementary schools who go to secondary schools are lost to the working classes. Those children went to the professional class, and sometimes they were not sympathetic to the class they had left. It was the older children in the elementary schools who were going to be the leaders of the trade unions and of labor." This can also be affirmed of the Catholic children who proceed to the secondary schools. They are generally lost to parochial work and parish activities. To redress the balance, the obvious step is to give the best possible education to the children who remain in the ordinary school.

#### REGIONAL HIGH SCHOOLS IN CHICAGO

The *New World* comments editorially on the high-school program that Archbishop Mundelein has put under way in the city of Chicago:

A quarter of a century ago it was the ambition of many pastors in the larger parishes to complete their system of education by adding to it a high school. In several instances these ventures were exceedingly successful, and, in fact, in no case was there a failure. A shifting population made such adventures rather precarious because each ten years saw more than a dissemination of parishes located close to the center of the city. But the experiment in high-school education, if such it can be called, amply demonstrated that the Church can well and effectually conduct this type of education side by side with the similar system of the public schools. Growing needs for equipment and the increasing number of pupils demanding high-school education suggested to His Grace the idea that certain sections of the city should be divided off, and a central high school be erected in them for the secondary education of girls. The first of these regional high schools will open its new building at the coming school session. The Immaculata, in its choice location and its artistic beauty, sets an admirable example for similar enterprises that are already under way. The September of 1923 will see a regional high school on the far south side, directed by the Sisters of Mercy. Two or three more are under contemplation. Meanwhile the older parochial high schools will continue to afford ample facilities until the burden is taken from the parishes and spread more evenly on the Catholic population.

#### THE POPE AND GYMNASTICS

A group of Catholic gymnasts, 132 in number, young men and girls from Belgium, who were returning from the meeting of Catholic gymnasts in Brno, in Czecho-Slovakia, diverted their journey so that they might pass through Rome and secure an audience of the Holy Father. Clad in gymnastic costume, they were received in the Sala Ducale. Their president read an address in which he recorded that twice before, in 1908 and 1913, they had the honor of being received by the Pope, and it was with great satisfaction they found themselves in Rome in the presence of the Supreme Pontiff, whose blessing they begged for themselves and on their society. The Holy Father replied in French, and after expressing his pleasure in giving them and their society his paternal blessing, he said:

You are Catholic gymnasts: in those two words are summed up all I could wish you to be. *Esto quod diceris*—Catholics

and gymnasts, for that is only putting into other words that very wise old maxim: *Mens sana in corpore sano*. Be gymnasts—that is, keep your body strong and healthy, able to endure fatigue. Keep your body under control. Be Catholics—that is, keep your mind healthy, healthy in the noblest sense of the word; a mind that knows Christ and His law and translates it into practice in daily life. Be, then, in reality, what your name implies, and you will make that name serve to a noble Christian end, for everything ought to be done by a Christian to serve to the glory of God. Your work will really be an apostolate and your muscular Christianity a magnificent occasion to spread the beneficent influence of a good example. Your title sums up everything, and you have to show what is signified by that title by an honest, clean, straightforward life, showing that by being good gymnasts and good Catholics you are good citizens.

#### THE FUTURE OF THE REGENTS

That the system of regents' examinations in New York State is likely to be changed in the near future is indicated by reports from the State Education Department at Albany. The present system, which has been in use many years, has been condemned in the recent rural school survey on the ground that it overlooks entirely advances made in late years in the direction of standard tests and measurements. While it is not likely that the old regents' examinations will be abandoned, it is certain that they will be reformed so that the dependable material developed through well-established methods of measuring achievements of pupils and of schools may be utilized. The state authorities seem to realize that there is need for a wide study of the entire problem.—*American School Board Journal*.

## REVIEWS AND NOTICES

**Vergil, A Biography**, by Tenney Frank. New York: Henry Holt and Company, 1922. Pp. 200.

Hitherto, biographies of Vergil have been based on Donatus' life of Vergil, and whatever information could be gleaned from the Eclogues, Georgics, and *Æneid*. The meager *Vita* by Donatus has been shown to be "a conglomeration of a few chance facts set into a mass of later conjecture derived from a literal-minded interpretation of the Eclogues, to which there gathered during the credulous and neurotic decades of the second and third centuries an accretion of irresponsible gossip," and the stray bits of information to be found in the recognized works of Vergil have been few indeed. Accordingly our knowledge of Vergil's life has been based on an exceedingly meager collection of facts.

However, the minor poems attributed to Vergil and collected in the so-called *Appendix Vergiliana* are full of personal reminiscences, and, although until recently pronounced unauthentic, are now, thanks to a series of detailed studies, accepted at their face value. "They reveal many important facts about his daily life, his occupations, his ambitions and his ideals, and, best of all, they disclose the processes by which the poet during an apprenticeship of ten years developed the mature art of the Georgics and the *Æneid*." A fresh consideration of the long known facts of Vergil's life in their proper relation with the information contained in the minor poems fully justifies this new biography. Furthermore, one could hardly select a better man for the work than Professor Frank. With his intimate knowledge of Roman history, the maximum value is derived from the source material at hand. Even the old facts seem to contain a new or greater significance under his handling. A slight objection may be raised that the author has too readily accepted all of the minor poems as genuine, because a considerable doubt still exists concerning the authenticity of several.

At first glance one may be surprised at the small space devoted to the *Æneid*. The reason for this is to be found in the preface. The author is concerned only with the poet's

actual life. He has eschewed the larger task of literary criticism and has also avoided the subject of Vergil's literary sources. Concerning Vergil's actual life, little is to be found in the *Æneid*.

The volume as a whole, while written with scholarly accuracy, makes very pleasing reading. A teacher or lover of Vergil would certainly regard the work as indispensable.

ROY J. DEFERRARI.

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**The Catholic Citizen**, by John A. Lapp, LL.D. New York: The Macmillan Co., 1921. Pp. 242.

Great changes have taken place in the teaching of citizenship, since the days of the traditional formal text in civics. These changes have been uniformly in the way of improvement and are the natural reflex of the advance in scientific knowledge of things social. The war brought into relief the problem of Americanization, and this in turn has caused us to examine more critically the materials and methods we have been using for the purpose of civic training. Discounting the prevalence of cant and an occasional leaning toward artificiality, there is no gainsaying the fact the average child who finishes the elementary schools today has a much better notion of the political and social structure of his country than did those who in the olden days performed remarkable memory feats with the Declaration of Independence and the Constitution.

Dr. Lapp has prepared a text for the Catholic elementary schools that includes all the best elements of the modern civics. The ideal of citizenship he seeks to express "is the promotion of fair play, justice and square dealing for all people." He treats of the various phases of American life, political, social, and economic, in a succinct and interesting fashion. There are chapters on the government, on education, on health protection, on delinquency and its correction, on thrift, on problems of the city and the country, on capital and labor, and other like subjects. Each chapter carries with it questions for review and questions for community study, the latter suggesting the possible use of the project method.

There are a few things that one misses in the book. There

should have been a chapter on the Church as a social agent in America. It is true that the social activities of the Church are implied throughout, but an *ex professo* treatment of the matter would have served an excellent purpose. And the chapter on education leaves something to be desired. The right of Catholics to maintain their own schools is brought out clearly enough, but too little is said about these schools. There should have been something on the management and administration of Catholic schools, on Catholic school officers, on the function of religious communities and their supervisors. The work of the Catholic higher schools, of the Bureau of Education of the National Catholic Welfare Council, of the Catholic Educational Association, should have been stressed, even at the risk of becoming fulsome. Catholics need to know more of the machinery of their education, its financial problems, its supervision. And we are sorry Mr. Lapp could not find a better picture to illustrate Catholic educational activity. On one page we find a picture of a beautiful, modern public school building; on another, over the caption, "Catholic Education," we behold a nun, leading a group of children into church. No doubt there is a poetic side to this selection, but it might suggest that our critics are right when they say that all the Catholic schools are for is to herd children into the Church.

With this exception, the many illustrations are well chosen and interesting in themselves. That the book will prove useful goes without saying. Even if the cost would deter some from adopting it, every teacher of civics should possess a copy and it could be used to good effect as supplementary reading.

GEORGE JOHNSON.

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**Forty Notifiable Diseases:** A Simple Discussion of the More Important Communicable Diseases, by Hiram Byrd, B.S., M.D., Department of Hygiene, University of Alabama. Kraft. vi + 74 pages. Price, 60 cents. Yonkers-on-Hudson, New York: World Book Company.

"This book about communicable diseases is a summary of important facts that should be a part of the information pos-

sessed by every citizen. It sets forth only those aspects of the subject that a layman can reasonably be expected to assimilate, but at the same time includes all the facts and ideas that it is desirable for him to know.

"The author is an experienced and practical worker who knows exactly where efforts should be directed to secure the maximum health return. He explains the facts in such simple form that even a junior high-school student can master them, and those without a working knowledge of biology can gain a thorough grounding in the principal facts connected with communicable diseases."



# The Catholic Educational Review

NOVEMBER, 1922

## A NATIONAL SCHOOL FOR COLORED YOUTH

In a recent publication<sup>1</sup> of The America Press certain data are given on the negro in the United States, the portion of the negro population which is Roman Catholic, and the activities of the Church in behalf of them. Some of the data are given below. They may be regarded as approximately correct, as the writer of the article obtained them from the records of The Catholic Board for Mission Work among the Colored People.

Total number of negroes in the U. S. (1920 census) . . .	10,389,328
Catholic negroes in the U. S. (about) . . . . .	250,000
Churches with resident pastors and schools . . . . .	87
Total number of churches . . . . .	132
Negro children in parochial schools (about) . . . . .	21,000
Catholic negro schools in the U. S. . . . .	133
Catholic negro academies . . . . .	5
Catholic negro industrial schools . . . . .	3
Catholic negro orphan asylums . . . . .	11

From an examination of these figures one is convinced that as Catholics we have done very little for the education of the 250,000 negroes who are of our Faith. As a matter of fact, we have done very little for the education of any of the over 10,000,000 negroes in the country. In a recent report on negro education, issued by the U. S. Bureau of Education, which contains an exhaustive study of the subject, the activities of the various churches are included. The total value of all property of Catholic negro schools was at the time the study was made approximately \$500,000, while there were Baptist negro schools valued at \$5,000,000, Methodist at \$3,000,000, Presbyterian at \$3,000,000, Episcopalian at \$2,500,000, Con-

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<sup>1</sup>*The Catholic Mind*, Vol. xx, No. 8. April 22, 1922, "Mission Work Among Colored Catholics," "Negro Higher Education," "The Patron of The Missions." Copy of this publication may be obtained from The America Press, Suite 4847, Grand Central Terminal, New York City.

gregational at \$2,000,000, and Friends at \$1,000,000. These valuations do not include the so-called "independent" institutions such as Hampton, Tuskegee, Fiske, Shaw, etc., which are supported in large part by contributions from Protestant churches. The actual valuation at the present time would probably be considerably greater than the figures given above as they are pre-war figures collected in 1916. The ratio, however, will hold for the present time.

There are many reasons why the Catholic Church has done so little in the past for the colored race. Principal among these has been the struggle in each local community throughout the country to build churches and schools for its home people. This has been such a difficult undertaking that but little money could be raised for outside purposes. The task has always been particularly difficult because the Church has included in its fold such a large number of immigrants of the Catholic faith unable themselves to assist, but for whom churches had to be provided. Conditions, however, are improving. The Catholic people of the United States can now afford to contribute to outside causes, and the number of vocations have increased in such proportions that priests and religious are available for colored work.

The new Cardinal Gibbons Institute about to be established in southern Maryland in the center of what is probably the largest group of Catholic negroes of the country is an evidence of the increasing interest in the colored Catholic on the part of his white brethren. The school has been incorporated under the laws of the State of Maryland as an educational institution "for the purpose of providing within the State of Maryland a boarding and day school for the education of colored youth, where they may be taught the usual branches of a sound English education, and where they may also receive the instruction and practical training in agricultural, industrial and mechanical pursuits and in such other subjects of instruction as may be determined from time to time by the Directors."

It will have separate departments for boys and for girls. It will be open for colored youth from all parts of the country who desire a thorough and practical education under Catholic auspices. Non-Catholics will be admitted on equal terms with

Catholics and will not be required to attend the religious instructions for Catholic students. Graduates will be fitted to assume leadership in moral, educational, civic, and industrial advancement in the communities from which they come.

The institution will also conduct an "Extension Service" for the benefit of the negro population in the surrounding counties, in the interest of improved farming, housekeeping, and industrial activities, and to meet religious, educational, social and economic needs.

The school will be located not far from the spot where the first Maryland colonists landed in 1634, and where the first Mass in the thirteen original colonies was celebrated by one of the Jesuit Fathers accompanying the settlers. The exact site is a 200-acre farm, part in timber and part under cultivation, located near Ridge, St. Mary's County, Maryland. The front of the farm is on Smith's Creek, a deep water inlet of the Potomac River. A state road is but a few hundred yards from the rear of the property. The land lies high above the water level, has excellent natural drainage, and is capable of development into a high state of cultivation. The deep water assures the possibility of water transportation and contains excellent oyster beds. The timber on the place is sufficient to provide lumber for the first groups of buildings needed. The title to the property is held by the institute with but a small unpaid balance. No buildings are yet constructed. It is hoped that funds will be obtained so that buildings may be ready by October, 1923.

The management is under a self-perpetuating Board of Trustees with the Archbishop of Baltimore, ex-officio, as president and chairman. The other members are elected for six-year terms. The first board was appointed by the Archbishop of Baltimore upon recommendations submitted by a committee chosen at a public meeting in the interests of the school held in the Bureau of Education of the National Catholic Welfare Council, April 25, 1922, at which His Grace was present. By-laws which have been adopted provide for the safeguard of any property or funds which the school may possess under a Finance Committee of which Senator David I. Walsh is chairman, and for the conduct of the school under an Executive Committee of which the Archbishop of Baltimore is chair-

man. The Board of Trustees in its membership includes persons both of the white and negro races. The majority, but not all of the board, are active members of the Roman Catholic Church. The board, as now constituted, includes the following:

Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore, Md., President.

Admiral William S. Benson, U. S. Shipping Board, Washington, D. C., First Vice-President.

William S. Anmen, State Deputy of Knights of Columbus, Baltimore, Md., Second Vice-President.

A. C. Monahan, Director of N. C. W. C. Bureau of Education, Washington, D. C., Secretary.

Lawrence P. Williams, Wynne, Md., Treasurer.

Right Rev. Owen B. Corrigan, D.D., Auxiliary Bishop, Baltimore, Md.

Michael J. Slattery, Executive Secretary of National Council of Catholic Men, Washington, D. C.

George C. Mantz, Vice-President of Baltimore District Council of National Council of Catholic Men, Baltimore, Md.

Rev. John La Farge, S.H., Ridge, Md.

Rev. James Brent Matthews, S.J., Pastor, Bel Alton, Md.

Rev. John B. Creeden, S.J., President of Georgetown University, Washington, D. C.

Right Rev. Msgr. James Roger Matthews, Pastor of St. Cyprian's Church, Washington, D. C.

Very Rev. Louis B. Pastorelli, Superior of St. Joseph's Society of the Sacred Heart, Baltimore, Md.

Rev. Patrick Eugene Conroy, Pastor, Bryantown, Md.

Honorable David I. Walsh, U. S. Senator from Massachusetts.

Honorable Joseph E. Ransdell, U. S. Senator from Louisiana.

J. Leo Kolb, Washington, D. C.

L. Hollingsworth Wood, New York City.

Louis Hays Dos Passos, New York City.

William Mueller, Chief Probation Officer, Supreme Bench of Baltimore, Baltimore, Md.

J. Allan Coad, Leonardtown, Md.

Miss Agnes G. Regan, Executive Secretary of National Council of Catholic Women, Washington, D. C.

Miss M. Agnes Powers, State Regent, Catholic Daughters of America, Baltimore, Md.

Eugene A. Clark, Principal of Miner Normal School, Washington, D. C.

Mrs. Carrie Smith, California, Md.

Robert H. Terrell, Judge, Municipal Court, Washington, D. C.

Frank Thomas, California, Md.

Gonza R. Wade, Malcolm, Md.

George S. Ralph, Probation Officer of Juvenile Court, Baltimore, Md.

Miss Nannie H. Burroughs, Washington, D. C.

The school will supplement the educational work of the existing public and parochial elementary schools. It will provide both academic courses and trade education in parallel courses, following the successful lines of procedure of such well-known institutions for the colored race as Hampton Institute and Tuskegee Institute. The school will be equipped to give practical and technical courses in agriculture, the building trades, and in household economy. It will give also professional courses to prepare students for teaching in the elementary schools of the surrounding territory. The spiritual welfare of the students will be under the immediate charge of a chaplain selected by the president of the Board of Trustees. The faculty will be of the colored race. It will have the powers and duties ordinarily resting upon a school faculty.

The school will be supported largely by voluntary contributions, particularly from Catholic organizations throughout the United States. It has the endorsement of the National Council of Catholic Men and of other Catholic societies. It is hoped that certain individuals interested in the education of the colored race will provide the means for erecting buildings to be dedicated to themselves or to members of their family as memorials. The farm and oyster beds will be made as productive as possible to assist in the support of the institution. The students will pay fees according to their ability. For the majority, however, it will be impossible to charge tuition.

The late Cardinal Gibbons furnished the money to purchase the site for the school. The next step in its development was made possible by the colored Catholics of the District of Columbia and nearby churches who have organized themselves under the title of "The Federated Colored Catholics of Washington and the Vicinity" to raise money for this project and also to assist in a number of other undertakings needed by the colored population. Following the example of this group, the colored Catholics of Baltimore and vicinity and the colored Catholics in the southern counties of Maryland are taking various steps to raise money for the school.

ARTHUR C. MONAHAN.

## MODERN LANGUAGE STUDIES IN AMERICAN SCHOOLS AND COLLEGES

In ancient Rome the study of the Greek language constituted an important part of the student's curriculum. In the Middle Ages again we find in European higher institutions of learning that the classical Greek and Latin authors were read and interpreted with great zeal and industry. Even our modern times, with all their practical tendencies, have not rejected the study of the classics. The modern languages, however, are today taking more or less the place of the so-called dead languages.

Up to a century ago the study of modern foreign languages was hardly known in American schools and colleges. Let us hear what Meriwether has to say concerning the status of modern languages in colonial days:

Like a spark on a bare plain of darkness is the experiment with a French tutor at Harvard in 1735, Langloissorie, who held a very subordinate post there to give training in this Latin offshoot. But to the Puritan he was a Frenchman and therefore dangerous to piety and morality. He was charged with heretical performances in his classes and there was much disturbance of heart among the faithful pedagogues lest his unorthodox pronouncements had found lodgment in the immature minds. He was investigated, cleared of the charge, but it was felt safest that he be removed.<sup>1</sup>

Thus one can see that the French language did not enjoy a great popularity among the venerable pedagogues and scholars of Harvard. The disinterest in modern languages was undoubtedly due to the fact that the colleges in those days were, generally, schools of divinity and as such they naturally paid more attention to the old languages, the knowledge of which was of greater value to the theological students than the modern tongues. This unfavorable attitude toward the living languages changed when the pioneer colleges of America gradually threw off their theological cloak and adopted a curriculum which was more suited to the needs of the secular student. We find, then, that "in Harvard, Yale and Princeton

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<sup>1</sup>Meriwether, *Colonial Curriculum*, p. 156, 1907.

the decline of divinity and the continued disregard of Hebrew are not more gradual than the rise and recognition of modern languages and history."<sup>2</sup> French was the first modern language that was introduced in the American student's curriculum as an extra study; German followed some years later. The first professorship in French seems to have been established at the College of William and Mary in 1779. In the latter part of the eighteenth century the theological students of Harvard were permitted to substitute French for Hebrew. In 1816 George Ticknor was made Professor of French, Spanish and Belles Lettres at Harvard. A few years later, in 1825, the University of Virginia introduced the modern languages as part of the student's curriculum. Carl Follen was appointed Professor of German at Harvard in 1825. Three years later Henry W. Longfellow was teaching French, Spanish, Italian and German at Bowdoin College. With the introduction of the elective study system the modern languages gained in popularity and today we find all high schools and colleges of this country giving full courses in French, German and Spanish; some of them offer also Italian.

Now, what are the aims and the purposes of modern language studies? This question has been answered differently by various pedagogues. I would like to cite here what Prof. C. O. Davis has to say about the aims of the study of modern foreign languages in the high schools: (1) To enable students to acquire a practical knowledge of the languages applicable to commercial and industrial needs and to the needs of travelers in foreign countries and to facilitate communication with foreigners who have found new homes in America; (2) to develop the mind by the discipline "peculiar to the study of foreign languages"; (3) to help in the study of English; (4) to acquaint the pupils with the ideals, civilization and literature of foreign lands, and to develop a tolerant, sympathetic interest in their peoples and their customs; and (5) to foster a national and international spirit of cooperation and comity."<sup>3</sup>

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<sup>2</sup>Snow, L. F., "The College Curriculum in the United States," p. 78. Columbia Univ., 1907.

<sup>3</sup>Davis, Calvin O., *High School Courses of Study*, p. 35. Univ. of Michigan, 1914.

The venerable Prof. Edw. S. Joynes, of California University, suggested that, for the purpose of higher education, the modern languages, like the ancient languages, must be taught with a view to linguistic discipline and to literary culture.<sup>4</sup> I could cite here many other opinions and suggestions; however, may those mentioned above suffice to summarize the aims of modern language studies and state that their aim is: (1) disciplinary; (2) practical; (3) cultural.

The study of a language is an effectual means of disciplining the mind of the student; it is a mental exercise which is invigorating and healthful and it has a beneficial influence upon the development of the pupil's faculties. Those of us who have received a thorough training, be it in the ancient or modern languages, know well enough that the mental exercise which is connected with the study of languages, is of immense value. The study of a language assists in developing and strengthening our memory, our reasoning power and our imagination.

The *practical* value of a modern language is known to all who have had opportunity to make use of it, be it in speech or in writing. The business man and traveler will tell us that the acquaintance with this or that foreign language has been of great profit and gain to him. The student who is pursuing professional studies informs us of the benefit of modern languages in his field. The post-graduate student who has no knowledge of the modern languages would do better to pack his trunk and leave the university, while, on the other hand, the post-graduate, familiar with the modern languages, will find his research work a source of great delight and pleasure. As a matter of fact, a thorough research of necessity presupposes a good reading knowledge of the modern languages, at least of German and French. There are many other instances which could be mentioned in regard to *practical* knowledge of modern languages.

The *cultural* value of a modern language should be practically the same as that of the ancient languages. The fact that the living languages facilitate a closer connection and

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<sup>4</sup>Joynes, Edw. S., Position of Modern Languages in the Higher Education.



acquaintance with those nations whose language we have studied or are studying, should incite us to become thoroughly familiar with their ideals, culture and civilization. We know a foreign nation only after we have become acquainted with every phase of its life. For this purpose we either must live in that foreign country, mingle with its population, observe its institutions, customs and life, or we may become familiar with that nation's culture by reading and studying it, as other objective observers have seen it. In order to know a foreign nation, it is necessary to know its culture.

From time to time an unjustified propaganda has been made against the study of the classics. This battle-cry is not of recent origin; it was heard already in the Middle Ages. Our modern time, with its *practical* tendencies, is once more a witness to the propaganda work against the classics. Even in Germany, where the classics were, and fortunately still are, a *conditio sine qua non*, men of learning and scholarly attainments demand that less time be devoted to Latin and Greek, and more to the modern languages. Such antagonism is unpardonable, when it emanates from a philologist, even if he is a modern philologist. A true philologist, be he an adherent of the dead or the living languages, should by no means express antagonism to this or that language; to a true philologist all languages have the same philological value.

Various suggestions have been offered as regards the sequence in which one language should follow another. Professor G. F. Comfort, secretary and chief founder of the American Philological Association, proposed some years ago (1872) that the study of one living language should be commenced by pupils between the ages of ten and twelve years.<sup>5</sup> Then he goes on and suggests that two years before the close of the academic course, the study of a second living language should be commenced. These two languages shall take the place of Latin and Greek for admission to college. During the freshman year the classical literature of these languages will be read, and the rigid philological study of them will be taken

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<sup>5</sup>Comfort, Geo. F., *Modern Languages in Education*, p. 8. Syracuse, N. Y., 1886.

up. During the remainder of the college course one study at a time, in other branches of science, will be pursued from textbooks in one or the other of these languages. During the senior year the history of these languages, their relation to cognate languages, and the history of their literature will be introduced as elective studies. The study of Latin will be commenced at the beginning of the sophomore year, that of Greek at the beginning of the junior year. Each will be studied one year or more, according to the choice of the student.<sup>6</sup> Comfort wants the *modern* languages *first* because, as he says, students are reading Virgil and Homer at an age when no person would think them fitted for the study of the corresponding classical works in modern literature, as Dante's *Divina Commedia*, Schiller's *Wallenstein*, etc.

Although there is some sound merit in Comfort's suggestions, still I cannot see any reason why the living languages should be used as introduction to further linguistic studies. Comfort excuses his suggestion by the fact that immature minds of youthful students are unable to "digest" Virgil or Homer. That pioneer philologist would have rendered a great service to American education and language studies if he had, instead of the above suggestion, proposed a revolutionary movement in the teaching of foreign languages in this country. I disagree with him that a student at the age of twelve is unable to read Virgil or Homer profitably. The fault lies not with the immaturity of the student; it lies with the present system of teaching languages, especially as far as Latin and Greek are concerned. How can a student, according to the past and present system in this country, read profitably even Caesar if this author is placed in his hands after one year of Latin? In one year of Latin he becomes acquainted with the most essential parts of the elementary grammar, of which syntax does not form a part. Under such circumstances the reading, even of an "easy" Latin author, becomes a drudgery and misery and it may leave with the student a dislike and distaste for any other foreign language. A movement, proceeding from the Latin and Greek Department of the

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<sup>6</sup>Comfort, *ibid.*, p. 9 ff.

Catholic University, is now on foot to better the conditions as regards the teaching of the classics at least in our Catholic high schools and to make the study of those languages more intensive, profitable and sound than they have been in the past. This movement, I trust, will not fail, because it is headed by an energetic, vigorous and progressive mind.

Latin, in my opinion, should be the language which a pupil might study first. Through this ancient language, rich in inflection and syntax, we study or learn to know the grammar of our mother tongue. It affords a better opportunity to become acquainted with the parts of speech than any of the modern languages. Teachers of modern languages would save time if their pupils would enter their class rooms prepared with a thorough knowledge of grammar. After a thorough foundation in Latin elementary grammar, any of the languages may follow, either Greek or any of the modern foreign languages.

Another suggestion has been made as regards the sequence of foreign languages: The study of foreign languages should be delayed until the child is thoroughly familiar with its mother tongue and until it is in a position to profit by the relation of the foreign language to its mother tongue. And in this connection it has been suggested to introduce first that foreign language which has the closest relationship to the pupil's native tongue, e.g., a German pupil should, according to this plan, study first Dutch, then English, then Latin and finally French; or let us take an English student: first German, then French and finally Latin; or Latin in his case may precede French, since the latter language has developed out of the former.

The two methods generally followed in the instruction of foreign modern languages are the *direct*, also called natural or imitative, and the *indirect* or scientific method. The so-called direct method had its forerunners even in the Middle Ages. In the seventeenth and eighteenth centuries this method was advocated by the so-called "language master" (*Sprachmeister*), who had, for the most part, no scientific training in modern languages.<sup>7</sup> At end of the last century the direct method

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<sup>7</sup>Traugott, Fr., *Darstellung und Kritik der Methode Gouin*, p. 5.

found a strong advocate in the person of François Gouin. He laid his theories down in his work entitled "*L'art d'enseigner et d'étudier les langues*," Paris, 1894. This French pedagogue says that the child should acquire a foreign language in the same way in which it learns its mother tongue. The spoken word must always and everywhere precede the written word. In his enthusiasm over the success of his theory Gouin exclaims: "C'est donc 800 heures que demande l'étude complète d'une langue: 800 heures au minimum. Disons 900 pour être à l'aise et parer à l'imprévu." Gouin suggests his theory not only for the study of the modern but also of the ancient languages. A *systematic* study of grammar is entirely disregarded by him. Gouin's method is very laudable for the purpose of teaching a foreign language to a little child at the age of four or six, but how could it be properly and successfully applied to a systematic study with high-school or college students? Professor Hewet, of Cornell University, said in his essay: "The Natural Method": "A defect of the so-called 'natural' method is that it appeals to the memory exclusively and, unless supplemented by other methods, leaves the student with a bare knowledge of the idioms taught, but destitute of the principles and analogies of the language, beyond those imparted by oral practice. Students so taught are often deficient in a *systematic* knowledge of the inflections, and their subsequent progress is less thorough than that of pupils who have been trained by established methods."<sup>8</sup> With the direct method much time is wasted by the constant repetition of phrases and expressions which frequently do not mean anything to the pupil. It is strange that the direct method is advocated generally by those teachers who are lacking the necessary philological training. It is the method used by the average governess, the "mademoiselle" or "Fräulein."

In conclusion I would like to say that there is but one method which may be employed successfully in our schools: the established *indirect*, or scientific method, that method which can lay claim to a period extending over many centuries past. In order to gain a coherent and thorough knowledge of a lan-

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<sup>8</sup>Hewet, W. T., *Methods of Teaching Modern Languages*. Essay: "The Natural Method," pp. 47-48. Heath & Co., 1893.

guage, it is necessary to absolve a course, the object of which was a *systematic* study of grammar, syntax and idioms. Only in this way can a high school pupil and college student gain a positive and possibly lasting knowledge of a foreign language.

Besides the two methods just mentioned there is another one, which has at present many adherents, especially in Germany. It is the *scientific-comparative* or comparative-historical method. The employment of this method naturally presupposes the knowledge of more than one foreign language. The most enthusiastic advocate of this method was Prof. Dr. Hermann Breymann, of the University of Munich. He pronounced his valuable theory to the philological world in a lecture before the "Neu-philologischer Verein" at Munich, in 1876.<sup>9</sup> As the term indicates, it is a method of teaching a foreign language by comparing it with the mother tongue in certain already known points or with other languages already known to students. Prof. Breymann maintained that by the comparative-historical method the learning of a foreign language is alleviated, because the teacher is striving to take part of the burden from the pupil's memory in favor of reason. The genial philologist says:

Who has not heard it said that the knowledge of Latin is of great value to the student of French! And this is very correct. It is, therefore, so much more to be regretted that the knowledge of Latin is not utilized with the practical study of French and this for the simple reason that only a very small number of teachers takes the trouble to call the student's attention to the analogies existing between the two languages. The teacher should indicate some of the principal laws according to which Latin has developed into French, in order to enable the student to bring to his consciousness the Latin words already known to him, in their French cloak, without tedious and mechanical memorizing.<sup>10</sup>

What is true of the relationship between the Latin and French is true also of English and German.

From my own experience as a student of languages and as a teacher I may say that, next to the scientific indirect method,

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<sup>9</sup>Breymann, Hermann. Sprachwissenschaft und neuere Sprachen. München, 1876.

<sup>10</sup>Breymann, *ibid.*, p. 17.

the scientific-comparative is the most profitable one. In high schools the teacher of languages will have to proceed cautiously and carefully with this method; in colleges, however, it may be employed generally and with great success. There are always students who have a natural talent and preference for languages, and such students will welcome the comparative method for the reason that it helps them to retain more readily and firmly the foreign linguistic elements and then again, that they are enabled to utilize the knowledge already acquired in another linguistic field by means of independent mental activity. The introduction of this method might be of great value especially in high schools and colleges where the humanistic studies, with the inclusion of the modern languages, are cultivated.

LEO BEHRENDT.

## PROJECTS IN SECOND YEAR LATIN

Certain subjects lend themselves readily to project teaching, but the teaching of a language, especially Latin, which calls for much linguistic drill, would on account of limited time seem to preclude ventures into problems and projects. Yet, linguistic drill need not necessarily disregard a matter so important as coordination of ancient life and ancient thought with our own. When a student is reading Caesar, he sees a Caesar clothed with syntax rather too heavily for personal acquaintance, but it is a teacher's duty to make the man human by showing how vitally influential he was in moulding the events of his time and affecting, thereby, period after period of history. And, since the period of the Gallic Wars was one crucial in the history of mankind, not merely for then, but for now, with such a question of paramount interest as, "Shall democratic government continue to exist?" projects in the field of Caesar study become varied and interesting.

Bagley says, "The aim of the lesson should relate the forthcoming subject-matter to the needs of the child; that is, it should seize upon some need and show how it may be satisfied." This applies to subject-matter in general as well as to the individual lesson. So it happened thus: The second year Latin class came on this year, detesting the subject, because about three-fourths of the class had fallen below expectation in the first year. The only need they felt for Latin was not of the stirring kind—they *needed* it for credit. How the teacher dreaded that class! And yet, now she can truly say, she never had a class in Latin from which she derived more pleasure. Why? Well, perhaps because, knowing where we stood, we got together hopefully and socially and tackled our problem earnestly.

For the first six weeks we had no books. Our problem was to put over as much forgotten and unlearned syntax as possible, but we did not go at it so blindly.

A fine little Latin story went on the board and aroused curiosity. The class began to pick at it. The teacher said nothing. Finally, she feigned surprise that they could not

make it out. "How can we, when we don't know our syntax?" Ah! we had it. We knew just what we needed and a promise of much we could soon do, if the dreaded difficulties were mastered, worked like a charm. Each pupil made a list of the difficulties out of the selection referred to. The lists were put on the board, and the greatest wants gathered up. The library was searched for all Caesar texts and all Latin grammars. Different pupils made themselves responsible for various knotty points. We had considerable old-fashioned drill as we realized we had heard that point before and it had not "gotten over" to stay. We kept patting ourselves on the back. We saw ourselves growing day by day, and occasionally, to swell our pride, we would tabulate points we had mastered. We were beginning to think we liked Latin. It was not so bad after all. Then came the books. Caesar was not so hard, because we worked out our lessons in advance, and there was not wasted time and discouragement with jargons. That little advance intensive study, and we thought we were able to translate fairly well. Then we changed our tactics. There were two sections, and rivalry was to play an important part and get us somewhere unawares. We made up our minds one day that we would like to get that history faster, so we started a race through the second half of the third and all the fourth book. We put it this way. What a pleasure to have time to learn more about what we were reading, to perfect our defective syntax, to be through before hot weather, etc.! It was enough. Such racing! They would not go home at night till the Caesar was prepared. They would volunteer to do more than the assignment—why, even beg an extra chapter and begrudge an interruption during the lesson, if the teacher was called to the door. How the teacher chuckled to herself! This was the dreaded Latin class. The second section, which had fewer members, being the poorest, beat the first by twenty minutes after a race of several weeks. How elated we were! We had read in Latin Caesar's Gallic Wars, but there was so much we did not understand. We made ourselves the following problem: Chateaubriand declares that Caesar was the most complete man in all history; for his genius was transcendent in three directions, in politics, in



war, and in literature. "Do you think him greatest as a general, as a politician or as a man of letters?"

The following went on the board and was copied in note books and the research began:

1. What did Caesar have to deal with as regards the State?

- |                                      |   |   |
|--------------------------------------|---|---|
| a. Condition of the Roman Government | { | Officers<br>Senate<br>Size of State<br>Results of Grecian Conquest<br>Social Divisions<br>Political Parties |
|--------------------------------------|---|---|

b. Importance of the Army

- |                     |   |  |
|---------------------|---|--|
| c. His Own Position | { | Ancestry<br>Education<br>Marriage<br>1st Military Service<br>1st Speeches<br>1st Command of Army<br>Public Offices<br>Civil War<br>Character |
|---------------------|---|--|

d. What he had to fight with.

(1) People

- |           |   |  |
|-----------|---|--|
| (a) Gauls | { | Government<br>Civilization<br>Dress<br>Warfare |
|-----------|---|--|

- |             |   |                      |
|-------------|---|----------------------|
| (b) Germans | { | Customs<br>Character |
|-------------|---|----------------------|

- |             |   |                       |
|-------------|---|-----------------------|
| (c) Britons | { | Customs.<br>Character |
|-------------|---|-----------------------|

- |                  |   |  |
|------------------|---|--|
| (2) His Own Army | { | Divisions<br>Officers<br>Legionary Studies<br>Camp<br>On the March<br>Siege<br>Ships |
|------------------|---|--|

2. Why did Caesar fight?

Was the War against the Helvetians a war of *conquest*, or a war of *defense* of civilization against the attacks of the Helvetians, acting under economic pressure?

Suppose this movement had not been opposed by the genius of Caesar and had succeeded in making its way into northern Italy, what would have been the result on civilization?

Were the reasons given by Caesar in Book 4 for this invasion of England the true ones? Why was the movement a wise one on Caesar's part? How does it affect us?

Various projects came in as this study progressed.

The fact that the army ruled, and that the *Statesman* who could also be a *Soldier* would be the man for Rome brought out the influence the favor of the Roman populace might have. This suggested Shakespeare's "Julius Caesar," studied in the previous year as they recalled that the envioning action there was the Roman mob.

A project there led to reports on every place in the drama, where the populace touched the action and its corresponding effect upon Caesar.

Another project was in the making of campaign maps.

Tracing routes of travel brought up army equipment, natural resources, etc.

One amusing project was the reproduction of Caesar's camp. Our board was full of detail—for the boys especially wanted to omit no particular—even where it stated that the camp was usually near water and wood. Between times some villains made the camp up to date, for air planes hovered over, autos ran down the three streets, and the soldiers were running around with gas masks, German helmets and rifles.

One most interesting project was the assignment for research and oral report of comparison of Caesar's campaign with the World War. A few of the topics were:

Associations of Names, Cities, Rivers, and Modes of Warfare—this included trench-digging, manner of attack, weapons, armor, etc. Material for this was found to a great extent in a new Caesar text by Kelsey.

This project brought out the fact that no element in the historical content of Caesar's commentaries is more significant than *this*, that they disclose to us, the age-old struggle between peoples of Celtic and German origin aligned along the Rhine—a struggle which has reached its awful culmination in our own times.

When we had given Caesar a triumph, had followed his

later career and finally laid him quietly to rest, we discussed again in informal debate the Statesman, the Soldier, the Man of Letters

Now time was left to browse. We picked out all the difficult constructions and had prose to our heart's content.

Our little project here was to make ourselves a little reference book of syntax. Each one was to tabulate only the more difficult constructions, with an example in English and in Latin. No point was to be put down unless they felt sure of it. This produced much pride of conquest.

At this point, as at intervals during the year, and always when necessity arose, *word* study-building and analysis furnished projects of all kinds and threw in a zest for vocabulary enlargement.

We realized we were but second-year high and that there was much left yet to master, but we knew that no matter when school closed, we would close our books with the satisfied feeling that we had done our best, and had some pleasure in doing it.

While one cannot get away from the fact that drill is an important part of the Latin work, yet there is room for projects of all kinds. Judiciously used, they make the subject delightful. Personally speaking, I think they change what might be drudgery to real pleasure, and, perhaps, a younger, more resourceful teacher, brought up in the method might make more out of it.

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## HISTORY IN THE CATHOLIC SCHOOL

In discussing the importance of any branch of study in the curriculum, the most important and fundamental question to be decided is why the subject is taught. Without a clear comprehension of the aim of a course, and without a definite conception of what we expect the course to do for the student, the efforts of the teacher who is called upon to impart the subject can scarcely be expected to prove fruitful.

While history is one of the oldest subjects in the curriculum, it is frequently taught less effectively than many of the branches of more recent development. As experience abundantly shows, history frequently means no more to the student than the memorizing of dates, the accounts of battles and the reigns of monarchs, with the inevitable result that the subject is rendered uninteresting and is divested of the fascination which it should normally hold. Obviously enough, history must chronicle the facts of military and political history, but the knowledge of those facts is of relatively little worth when compared with the other elements of our spiritual and social heritage which history should narrate. Far from being a partial or fragmentary view of the past, history is the record of human activity in the large, a story of man's progress materially, socially, artistically, intellectually and morally. In other words, it is that grand synthesis and interpretation of past events that enables us to appreciate how our civilization has come to be what it is today; it is that knowledge which helps us to understand the myriad influences and forces that have operated to shape modern life and institutions. It is a discipline which teaches us the manifold lessons that may be gleaned from the annals of the past, for at every epoch, history lifts sign-posts which we must read if we are to guide humanity onward to a higher and nobler civilization. In addition, it magnifies our social environment and gives the student a mental perspective and balance not so readily gained from any other subject. Finally, by imparting funda-

mental sociological laws, it becomes an invaluable socializing influence, and serves a useful moral purpose.

If these are the reasons why history has a place in our schools, we can see that it is a discipline involving not merely the memory but also the imagination and judgment. As already mentioned, memory has in the past played too conspicuous a rôle in the history class. Should the teacher of physics demand of his students the date of the discovery of Newton's Law to the neglect of the great principle which this item of knowledge holds for them, his procedure would be no less inane than that of the history teacher who believes that the mastery of dates and battles is the all-important end of history. The dates of the great events and movements should be mastered, for chronology is the skeleton of history, but it should be remembered that in history as elsewhere memory is the handmaid of the higher faculties, and that the accumulation of a memory-load is fatal to mental assimilation.

History is a powerful stimulus to the imagination. Unless this faculty be ready and fertile, the pageant of history loses its lustre. During the high-school period, the rôle of the imagination is exceedingly important. In the active imagination of the student, historical personages become intensively vivid, great movements like the Crusades become graphic and realistic, and his social environment is greatly widened.

Transcending the function of memory and imagination in the development of historical knowledge, and more important than either of them, is the function of judgment and reasoning. It is only when the judgment of the student is appealed to and reacts favorably that the choicest fruit of historical study is garnered. Hence, the pupil should be called upon to trace historical movements in their causes and results; he should learn to see events in their true light and proportion, and he should come to see that individuals in every epoch are children of their age, and that the events of the past cannot be properly evaluated and interpreted by applying to them historical criteria appropriate and valid only for succeeding ages. When this is done history not only serves as a mental discipline, but is also of great cultural and practical value.

One of the most general criticisms of the teaching of his-

tory refers to the tendency to give too much stress to relatively unimportant matters. By giving too much time to details, the significance of great movements is obscured. The average high-school mind is not sufficiently mature to master the more detailed facts of history. Such a task properly belongs beyond the high school, and when stressed prematurely can only tend to impede the larger view which should be aimed at in this period.

Another criticism which is not infrequently offered today is that history as taught in the schools gives too much time to the "dead past," that is, the past which has not contributed to the making of our civilization. This criticism has undoubtedly influenced the authors of more recent textbooks with the result that pupils in the better secondary schools of today are being brought into contact with what is very felicitously termed the "living past," or the past which lives on in our present, and which has moulded our modern life and thought. In this way the subject has become increasingly vitalized.

As an aid to the teaching of history, the instructor should employ all the methods and devices at his command. Maps, charts, pictures, and the stereopticon are excellent material aids. Again, through controlled discussion, wide command of illustrative material, assignment of reference readings and topics for study, the resourceful teacher can awaken in his pupils an enthusiasm for history that will remain permanent through life. In the case of the more gifted pupils, the teaching should be especially enriched. To this end there is no better supplement than the reading of historical novels and biographies. In any year, the abler students should be encouraged to read many works of this character. As a rule, the English Department of the high school is only too glad to extend its cooperation in this regard.

Nor should the teacher forget to apply the principle of correlation as he advances through his chapters. The history of Rome provides an excellent background for the study of Latin; if Greek is taught, the student's knowledge of Greek history should be frequently called upon. After all, the pursuit of the classics is of little benefit unless it affords not only

the disciplinary values derived from linguistic study, but also a faithful view of the civilization which produced them and of the life and ideals which they reflect. At every step, therefore, in the study of history, correlation can be profitably made with the classics, geography, religion, English, and indeed with many other branches. Due attention to this principle in teaching is most helpful in maintaining unity in the curriculum and in organizing and relating the content of the student's mind.

In the Catholic high school, the teacher is especially bound to stress the tremendous historic rôle played by Christianity. The importance of this is clearly evident when it is remembered that among large numbers of non-Catholic historians a materialistic conception of history prevails. This point of view was clearly expressed some months ago by Prof. James Harvey Robinson in the course of the McBride Lectures at Western Reserve University. Dr. Robinson remarked that there is no positive correlation between Christianity and civilization. To support this contention he was content to repeat the oft-heard assertions about the dark ages and the conflict of religion and science. To those therefore who are of one mind with Prof. Robinson, it becomes somewhat anomalous to speak of our civilization as Christian. Consequently it becomes the urgent duty of the Catholic teacher to emphasize duly the influence of Christ, the central figure of all history, and to point to the unmistakable influence which Christianity has exerted and still exerts for the welfare of mankind.

The Catholic mind possesses a wonderful historical perspective. Its horizon stretches far beyond the troubled waters of the sixteenth century and the beginning of modern times, and the Catholic student and teacher share with the Church the experience and traditions of well-nigh two thousand years. Because of this and many other singular advantages, the Catholic instructor is especially favored, and has every reason to proclaim and defend the heritage that is his.

ROBERT H. MAHONEY.

## CHURCH HISTORY IN THE HIGH SCHOOL

"Truth," said the great Newman, "is wrought out by many minds working freely together." Today philosophical contests are being fought on the battlefield of epistemology. With Pilate of old, men and women are asking: "What is truth?" Once that question is answered, there comes an instinctive longing to find a system or society where the coveted *veritas* can be found. And where else can it be found save in that Church which is the pillar and ground of truth? From the centurian of Calvary to Chesterton of London, belief unfaltering in the Son of God means membership in His Church.

We who are born in the true Fold find it difficult to appreciate the obstacles, trifling at times, that impede the entrance of non-Catholics into the Church. To help such seekers after truth should be the aim of every intelligent Catholic. Hence every student that leaves our high schools should not only be fully equipped with an accurate knowledge of the doctrine, structure, and mission of the Church, but he should be able to intelligently communicate this to others. After Christian Doctrine, this can best be attained by the study of the history of the Catholic Church. If our instructors realized this more fully, they would lay more stress on the importance of Church History in the curriculum of the Catholic High School. It not only supplements our religious instruction. It completes it. It reveals the Church in action. It is a moving picture of nineteen centuries which portrays the Church putting theory into practice.

Although church history is not an easy subject to teach, it can be made intensely interesting. Besides the usual enthusiasm on the part of the instructor, it requires an ardent love of the Church. For this love to be enkindled in the hearts of our students, it must be founded on an intelligent knowledge of profane history. Many an ecclesiastical fact or event has been given an erroneous interpretation by historians because it has been taken out of its setting in political history. Why condemn the Church for prohibiting usury in the middle ages when at that time capital was little more than "a barren



breed of metal"? Humanism takes on a different meaning when viewed in its relation with scholasticism. The debt of modern times to the middle ages is more fully appreciated when we try to realize what we should be today without the contributions of the Church during the twelfth and thirteenth centuries. Even Alexander VI improves on acquaintance and becomes an able executive when compared with the saintly but incompetent Celestine V. Our ecclesiastical history should be presented according to modern pedagogical principles which will insure its educational value.

An attractive personality on the part of the instructor helps greatly in overcoming the natural indifference to religious subjects. A pleasing representation of the topic, clothed in good English, will gain attention when ordinary diction would fall on deaf ears. A good vocabulary joined to the art of story telling wins half the battles in the history class. After placing the topic or event in its proper political setting, and clearly explaining the attitude of the Church, weighty authorities should be cited, trustworthy references not ignored. At any cost, truth must be upheld, however painful it may be. Unpleasant pages in church history give an opportunity to emphasize the difference between the Church and any one of her members. She is the "*Lilium Regis*," whose "scent of Paradise on the nightwind spills its sighs," and it is for us to divulge "the secrets of its meaning" Let us

"hark what sounds are in the dark,

For His feet are coming to us on the waters."

A reliable text should be in the hands of the students. It is much to be deplored that our textbooks on this subject are not more in accord with modern methods. But the text is only an instrument in the hands of an efficient instructor. Besides our great Catholic historians of world-wide repute, we may refer with pardonable pride to the Catholic Encyclopedia for any topic relative to the Church and her doctrine. A set of this encyclopedia should be regarded as an indispensable reference book in all our institutions of learning.

Accurate maps are helpful and frequently necessary to elucidate an event, while pictures add to the interest and knowl-

edge of the class. Art has aided science in the teaching of church history. We Catholics have the artistic wealth of the world at our disposal in the teaching of this subject. "Of a truth," says Father Faber, "art is a revelation from heaven, and a mighty power for God." It is a power which we cannot afford to ignore, and which may be used effectively to embellish our history work.

No better opportunity could be found to introduce our students to the great heroes of the Church than by urging them to read the lives of those saints who have played an important part in ecclesiastical politics. Excellent matter for this is not lacking. Male and female characters abound. When viewed from such a standpoint, St. Catherine of Siena loses her ecstatic passiveness and enters the intricate circles of papal diplomacy. She ceased not to be a mystic when she became a diplomat, while Celestine V never became even a good executive because he was a mystic. Elizabeth of England and Isabella of Castile afford a charming contrast which has been ably delineated by Prescott. Luther and Leo X, More and Machiaveli, Kant and Leo XIII give much matter for character study. The life of one great saint read critically will do more to give an intelligent idea of the subject under consideration than any mere textbook ever can.

The best literary talent in the Church has been used in the production of historical novels. Their name is legion and their value not less great. Many a student will read "San Celestino" with greater interest than his Dante. While this is to be regretted, it is not to be despised. Our American love for adventure can be satiated by reading the lives of those buccaneers of Christ whose hair-breadth escapes and reckless adventures have opened up to the Church the Far East.

Church history should be imparted as any other history is taught. In this we are simply making friends with the mammon of iniquity. Daily lectures and recitations should be followed by periodic tests and examinations, which are simplified by intelligent taking of notes. But all this is only a means to an end. While the great educational value of the subject is not to be overlooked, our chief aim as religious educators should be to develop in our students a respectful,

affectionate attitude toward the Church, regarding her as our spiritual mother, reverencing her head as the vicar of Christ, viewing her ministers as the fathers of our souls, whose one aim is that all shall be good citizens of the "City of God." Then when the end comes, we too, like the valiant Teresa of Avila, will thank God that we die a child of Holy Church.

"There are not, and there never was on this earth," says the critical Macaulay, "a work of human policy so deserving of examination as the Roman Catholic Church. . . . It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. The ingenuity and patient care of forty generations of statesmen have improved it to such perfection that among the contrivances of political abilities it occupies the highest place." Even from a human point of view, the Church is the greatest society in existence. But she is more. She is the work of a divine Founder who has literally fulfilled His promise: "Behold I am with you all days even to the consummation of the world."

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## THE ART OF GREGORIAN MUSIC

(Continued)

### II

Gentlemen, you have been listening to plainsong in this simplest form. We shall now be able to study its features, its aspect, and expression. If it be beautiful, wherein does its beauty lie—is it of earth or of heaven? And if this beauty be something heavenly, if it act upon our souls like a gentle and refreshing dew, how does it go to work? What are its means of action, the elements of which it makes use? This we must first ascertain by a rapid analysis of details. I do not propose to do more today than to sketch these in brief.

When I was speaking a little while ago of the marriage of words and music in the chant, I omitted to say that some modern critics have drawn a somewhat surprising conclusion from this fact. They allege that this intimate connection between text and melody is precisely the principle underlying modern musical drama, which has reached its zenith in the works of Richard Wagner. The famous composer, alluding to his opera, "Tristan and Isolde," says: "In 'Tristan' the fabric of the words has the full compass planned for the music: in fine, the melody is already constructed in poetic form."<sup>9</sup> But may not Wagner's rule be applied most exactly to plainsong? Whereupon the critics forthwith leap to the conclusion that Gregorian music is Wagnerian music and vice versa.

To maintain such a conclusion, however, it is evident that one or other of the terms of the comparison must be omitted. The snare into which the critics have fallen is obvious. They should have foreseen that although the principles which govern Gregorian and Wagnerian music are identical, the same principles in application may attain widely differing results. And, as a matter of fact, have you not noticed that as we listen to these melodies, our habits, taste, and judgment are utterly nonplused? The truth is that, there, a wide gulf separates the chant from Beethoven's overpowering symphonies

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<sup>9</sup>Richard Wagner. *Lettre sur la musique à M. Frédéric Villot.*

and Wagner's fantastical dramas. Though the expression of beauty be the end of both, the two arts lie at opposite poles: literary and musical terms, tonality, scales, time, rhythm, movement, the very ideals differ, as analysis will show.

Take the first element: unison. Plainsong is unisonous; it is simple, clear, luminous, stripped of all disguise: all can understand it, the most fastidious artist as well as the man in the street. It does not lurk beneath the obscure and whimsical maze of the myriad sounds of an orchestra, hardly to be followed, even by cultivated ears. Harmony, in the modern meaning of the word, is unknown: it relies upon its own intrinsic charm to move and enthrall us. Plainsong is like a great, still-flowing river: the sacred text is broadly reflected on the surface: the clear, limpid stream, so to speak, is unison; the sonorous waves of an accompaniment, harmonious though they be, sadly trouble the surface and sully those limpid depths. This alone were enough to differentiate it from all modern music. But what follows is still more characteristic.

It will be well at this point to bring to mind some principles which have been most ably exposed by M. Mathis Lussy, in his treatise on "Expression in Music." I quote them in an epitomised form:

"Modern music is composed of three principal elements—

"1. The Scale, or tonality, in the two modes. major and minor.

"2. Time, that is, the periodic recurrence at short intervals of a strong beat, breaking up a piece of music into small fragments, called measures, of equal value or duration.

"3. Rhythm, that is, the periodic recurrence of two, three, or four measures of the same value so as to form groups or symmetrical schemes, each of which contains a section of a musical phrase and corresponds to a verse of poetry.

"These three elements impress upon our consciousness a threefold need of attraction, of regularity, and of symmetry.

"No sooner has the ear heard a series of sounds subject to the laws of tonality, of time, and of rhythm, than it anticipates and expects a succession of sounds and analogous groups in the same scale, time, and rhythm. But, as a rule, the ear

is disappointed of its expectation. Very often the group anticipated contains notes extraneous to the scale-mode of the preceding group, which displace the tonic and change the mode. Or, again, it may contain notes which interrupt the regularity of the time, and destroy the symmetry of the original rhythmic plan. Now, it is precisely these unforeseen and irregular notes, upsetting tone, mode, time, and the original rhythm, which have a particular knack of impressing themselves upon our consciousness. They are elements of excitement, of movement, of force, of energy, of contrast: by such notes is expression engendered."

It must be admitted that this theory contains a certain measure of truth, but can it be said to be complete? Are not order, calm, and regularity most potent factors of expression, even in modern music? Moreover, if expression must be denied to all music which does not employ such elements of excitement, then it must be denied to Gregorian music, which rejects, on principle, all such expedients, being thereby distinguished from all compositions of modern times. The comparison and the scrutiny of the three elements of which we have been speaking will be a convincing proof of this assertion.

We will deal first with tonality. It is well known that Gregorian tonality is very different from that of modern music. In the latter are found diatonic and chromatic intervals, major and minor modes, discords, the leading note, modulations, and constant irregularities of tone. What is the result? Agitation, excitement, frenzy, passionate emotional and dramatic expression; in short, the violent and excessive disturbance of the hapless human frame.

Gregorian tonality, on the contrary, seems ordained to banish all agitation from the mind, and to enfold it in rest and peace. And since the chant is all in unison, discord, that most effective element of expression, is unknown. It follows that the leading note is also debarred; and as a matter of fact, long before there could be any question of its use, anything resembling such a note was excluded by the rules laid down for the composition of the chant. In plainsong, the cadence is never made by approaching the final from the semitone below: a whole tone must invariably be used in such a case.

This rule gave the cadence a certain dignity and fullness of expression to which modern music cannot attain by means of the ordinary rules of composition.

Gregorian tonality likewise proscribes the effeminate progressions of the chromatic scale, admitting only the more frank diatonic intervals. These intervals are arranged in scales, eight in number, called modes, the distinct characteristics of which evoke varying impressions and emotions. Bold or abrupt changes from one mode to another are also proscribed, though the chant is by no means lacking in modulations, for these are essential in any music. In plainsong, the modulation is effected by passing from one mode to another. Some compositions borrow the sentiments they seek to interpret from several modes in succession: the mere change of the dominant or reciting-note is enough to give the impression of a true modulation. These changes of mode are effected very gently: they move and mildly stimulate the soul, without either shock or disturbance.

You must not be surprised that the means employed should be so simple and elementary: it is to the higher faculties of the soul that the chant makes appeal. It owes its beauty and dignity to the fact that it borrows little or nothing from the world of sense. It passes through the senses, but it does appeal to them: it panders neither to the emotions nor to the imagination. Plainsong is capable of expressing the most tremendous truths, the strongest feelings, without departing from its sobriety, purity, and simplicity. Modern music may perhaps arouse and voice coarse and violent passions, although I grant that this is not always the case. The chant, however, cannot be so abused: it is always wholesome and serene: it does not react upon the nervous system.

Its frank diatonic tonality, and the absence of chromatic intervals, whose semitones give an impression of incompleteness, seem to render plainsong incapable of expressing anything but the perfection of beauty, the naked truth, "yea, yea, and nay, nay." For the unyielding diatonic scale has a certain angelic quality which never varies: an ear accustomed to its matchless candor cannot tolerate melodies, sensuous even when the love of God is their theme.

If from the study of sounds and their progression, we proceed to analyze their duration and intensity, we shall find that the contrast between plainsong and modern music is as great as before.

In modern music the simple beat, that is, the unit of time which, when once adopted, becomes the form of all the others, may be divided indefinitely. An example will serve to make my meaning clear. A bar, or measure, in simple duple time is composed of two crochets: each crochet constitutes a beat, and may be divided into two quavers; these again into semi-quavers, demisemi-quavers, and so on, until the subdivisions become infinitesimal. It is easy to see how such facility of division may introduce much mobility or instability into modern music.

In plainsong, on the contrary, the beat, or pulse, is indivisible: it corresponds to the normal syllable of one pulse, and cannot be divided any more than a syllable can be. Thus, in writing a piece of plainsong in modern notation, the crochet becomes the normal note and unit of time; it must never be broken up into quavers. I have no hesitation in declaring that plainsong is syllabic music, in the sense that the syllable is the unit of measure, and that not only in antiphons, where each note corresponds to a syllable, but also in vocalizations (melodic passages or neums), where the notes, momentarily freed from words, remain subject, nevertheless, to the time of the simple beat, previously determined in the syllabic passages.

This approximate equality of duration is the inevitable consequence of the intimate connection which existed among the Greeks between the words and the melody. It is explained by a fact familiar to all philologists and grammarians, namely, the transformation which the Latin language underwent during the first years of the Christian era. Quantity, once paramount in poetry, and to a certain extent, in Ciceronian prose, eventually gave place to accent. Little by little the short and long syllables came to have the same value: in prose as in poetry, syllables were no longer measured, but counted. Quantity was no more. In actual practice, the syllables were



neither short nor long, but of equal duration, strong or weak, according as they were accented or unaccented.

An evolution of such import was bound to react upon the music of the Church, which was in its infancy at the time that these changes were being effected. Plainsong was modeled on the prose of the period: it therefore adopted its rhythm, from its simplest elements, the primary fundamental pulse, for example, to its most varied movements. And just as there were two forms of prosody, the one metric, the other tonic; two forms of prose, and two "cursus," so there were two forms of music, the metric and the tonic; the latter, like the tonic prose and cursus, was based upon the equality of notes and syllables.

It must be understood that this equality is not a metro-nomical equality, but a relative equality—the mean duration resulting from all the syllables taken as a whole, and pronounced in accordance with their material weight: this, to the ear, produces a distinct sense of equality. Nevertheless this equality becomes more rigorous as the melody frees itself from the text, for then the shades of inequality caused by the varying weight of the syllables, entirely disappear and make way for more equal musical durations.

It is not to be inferred from this fact that the notes are all equal in length. As a matter of fact, though a beat may never be divided, it may be doubled and even trebled. Just as in embroidering upon canvas, the same color in wool or silk may cover several stitches, so upon the canvas of the simple beat, the same note may include two, three or four stitches and thus form a charming melodic scheme.

Adequate attention has not been paid to this fundamental distinction between plainsong and modern music, notwithstanding the fact that it influences in no small degree the whole movement of the phrase and the expression as well. It is to the indivisibility of the beat that the Roman chant owes, in great measure, its sweetness, calm, and suavity.

Since Latin is the language of the Roman liturgy and the Latin syllables are the *prima materies* of Gregorian rhythm, it will be well to examine the nature of the Latin accent at the period when the Gregorian melodies were written, drawing

attention to important differences between the character of the tonic accents at that date and in more recent times.

Now the Latin accent has not the same force as is usually attributed by modern musicians to the first beat of the measures, not as the accent in the Romance languages. In Latin, the accent is indicated by a short, sharp, delicate sound which—inasmuch as it is the soul of the word—might almost be called spiritual. It is best represented by an upward movement of the hand which is raised only to be lowered immediately. In modern music this swift flash is placed on a ponderous material beat, crushing and exhausting the movement. This surely is a misconception. For the Latin accent is an impulse or beginning which requires a complement: this, as a matter of fact, is found in the succeeding beat. It is therefore most aptly compared to the upward movement of the hand in beating time, no sooner raised than lowered. In modern music, however, this impulse or beginning is placed on the second and downward beat, on which the movement comes to rest. And this again is surely a misconception.

Nor is this all: for the Latin accent is essentially an elevation of the voice: which plainsong—that faithful interpreter—translates constantly by a rise of pitch; and, once more, the upward movement of the hand corresponds and gives plastic expression to the lifted accent. But modern figured music, misled by the ponderous weight of the stroke by which the Latin accent is so often emphasized as well as by the downward movement of the hand, represents this accent by lowering the pitch of the note. Have we not here a complete reversal of the text—both melodically and rhythmically, which is unjustifiable even from a purely musical standpoint?

In fine, Gentlemen, in modern music the character of the accent is utterly transformed: melody, rhythm, delicacy and joyous impulse, all are lost, and converted into the Romance accent. Hence there arises between words and music a continual conflict, an initiating apposition, which, albeit imperceptible to the inattentive and uncultured public, is none the less painful to those who appreciate the characteristics of the Latin accent, and the rhythm of the Latin phrase. It is, in fact, an outrage to the ideal which one has a right to expect in

every artistic or religious composition. A very few months of familiarity with plainsong would suffice to make you grasp fully these statements. As one listens day after day to the chant, the mind opens to the appreciation of that music, the rhythm and style of which are so essentially Latin: very soon the judgment appraises it at its true value, and ultimately the exquisite feeling, the consummate skill behind that fusion of words and melody become apparent, and scholars and musicians alike applaud its artistic perfection. On the other hand, a closer knowledge of plainsong makes us discover in modern religious music—beneath the real beauty of some of the compositions—the awkwardness, the unconscious clumsiness, of this mixed romance—Latin rhythm which disfigures even the noblest musical inspirations.

We are now come to the succession of groups, of sections of the phrase, and to the phrase itself; that is to say, to rhythm properly so-called. You may already have noticed that in the Gregorian phrase the groups of two pulsations or of three do not succeed each other so uniformly, nor so regularly as in figured music. In plainsong, a mixture of times is the rule, whereas in figured music it is the exception. The ancients, who were familiar with this mixed rhythm, gave it the name of *numerus*, number, or rhythm. Impatient of restriction and constraint, plainsong shook off the trammels of symmetry: thus in the course of the melody, the groups of two notes or of three or of four, etc., succeed each other as freely as in oratorical rhythm. Any combination is admitted provided it be in harmony and in proportion. "This proportion," says Dom Pothier, "is based upon the relation in which the component parts of the song or speech stand to each other or to the whole composition."<sup>10</sup> Nevertheless, the chant does not altogether disdain measure and successions of regular rhythms: but these are never cultivated to the extent of accustoming the ear to them and making it expect the recurrence of regular groups. Never is the ear shocked or surprised. The measures and rhythm succeed one another with amazing variety, but never at the cost of smoothness. There are no syncopations, no broken rhythms, nor yet any of those

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<sup>10</sup>*Dom Pothier, Melodies Gregoriennes*, p. 175.

unexpected, irregular, unnatural effects, which break the ordinary movement of the phrase<sup>11</sup> by introducing elements of agitation, of strife, and of passion. All this is unknown in plainsong. All the accented pulses, whether of the measure or of the rhythm, all the notes which give expression such as the pressus and the strophicus, although scattered irregularly over the texture of the melody, are invariably found in their regular place at the beginning of the measure. This solid foundation of regular rhythm gives the Roman chant that calm, dignity and evenness of movement which become the sacred liturgy.

Was I not right in saying that the art of Gregorian music had little in common with the art of modern music? Henceforward no one will confuse Wagner's methods with those which animate the Gregorian chant. And if we would define the results which issue from this analysis, we shall form the following conclusions:

Gregorian music disclaims, or rather rejects on principle all elements of confusion, agitation, or excitement: it courts, on the other hand, all that tends to peace and calm.

It will be well, after having thus analyzed the details of the chant, to view it as a whole, and to study its main distinctive features. To refresh us, however, after these somewhat dry researches, the Schola is kindly going to render the melismatic pieces mentioned in the programme, namely, the communion *Videns Dominus*, and the Introits *Reminiscere* and *Laetare*.

DOM MOCQUEREAU.

(To be continued)

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<sup>11</sup>*Mathis Lussy, Traité de l'expression musicale.*

## AMERICAN EDUCATION WEEK

The United States Bureau of Education, with the American Legion and the National Education Association, will promote a third national week for education, December 3-9, inclusive. The President has promised a proclamation which will come early in November. The governors of all states have been invited to issue proclamations.

The purpose of the week is to center attention on the needs of the schools. Certain phases of education are suggested for emphasis from a national standpoint. Among these are Americanization, better trained and better paid teachers, more adequately equipped buildings; eradication of illiteracy; improvement of rural schools, and physical education and hygiene.

In order that these phases of education may be made prominent in the observance of American Education Week, it has been agreed to designate certain days of the week for calling attention to some of these needs. Sunday is to be observed as God and Country Day; Monday, Citizenship Day; Tuesday, Patriotism Day; Wednesday, School and Teacher Day; Thursday, Illiteracy Day; Friday, Equality of Opportunity Day; Saturday, Physical Education Day.

We note that the particular educational needs that are suggested for emphasis are those which are embodied in the Sterling-Towner Bill. Both the National Education Association and the American Legion have gone on record in favor of this bill. The moral for Catholic educators is obvious. That these needs are pressing, no one will deny, but we are convinced, as all who have given thought to the matter seem to be, that the Sterling-Towner Bill is a dangerous way to meet them. As a consequence, it is incumbent upon us to observe Education Week, not only for the purpose of stimulating the attention of our people in our schools but likewise to meet the propaganda that the protagonists of the bill will be sure to put forward.

At the present time we have considerable literature that can be used for that purpose. Where explicit attacks on the

Catholic schools are in order, Dr. Ryan's Catechism, the pamphlets issued by the National Catholic Welfare Council, etc., will afford the necessary material for argument. The files of any Catholic weekly for the last two years, particularly those of *America*, outline the case against the Sterling-Towner Bill. It is hoped that, before the end of the month, some agency like the Press and Publicity Department of the National Catholic Welfare Council may find a way of assembling the chief points in this material and of presenting them, through the news service, in succinct form.

It is not fair to impugn motives without reason. Yet we need to be awake to the possibility of Education Week, in itself a splendid idea, being put to dangerous uses. Likewise, we need to be intelligent and fair in stating our own position. It is not correct to ascribe to the National Education Association and the American Legion the program that the Scottish Rite Masons of the Southern and Western Jurisdictions are attempting to put through in Oregon. Wholesale indictments of this kind hurt our case with fair-minded people who know the facts.

GEORGE JOHNSON.

## CLASSICAL SECTION

The editor of this section earnestly solicits queries regarding any phase of classical studies. He will endeavor to answer all such questions personally, giving special notice in these columns to whatever he regards of sufficient general interest. A word from you regarding your solution of any of the many problems concerned with the teaching of the classics will also be gratefully received and will here be placed with due credit at the disposal of our Catholic teachers.

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The following books will be found useful to the teacher of the Classics, who is eager to improve his methods of teaching in every possible way.

Bennett and Bristol, "The Teaching of Latin and Greek in the Secondary School." Longmans, Green & Co., 1911.

Hecker, E. A., "The Teaching of Latin in Secondary Schools." The Schoenhof Book Co., 128 Tremont St., Boston, 1909.

Game, J. B., "Teaching High School Latin." University of Chicago Press, 1919.

Sabin, Frances E., "A Handbook for Latin Teachers." Madison, Wisconsin, 1915.

State Department of Education, Baltimore, Maryland, "The Teaching of High School Latin." Maryland School Bulletin, Vol. III, No. 5.

These books have all been written on the basis of experience in American schools, and, while we would recommend none *in toto*, yet everyone has something of value to contribute. Of especial worth are the manuals by J. B. Game and F. E. Sabin.

Of the foreign books on this subject, most of which are of little value to Americans, may be mentioned:

L. W. P. Lewis, "Practical Hints on the Teaching of Latin." Macmillan & Co., 1919.

Palmer, H. E., "The Scientific Study and Teaching of Languages." The World Book Co., 1917.

Of these books, Lewis's work contains indeed many "practical hints" which one might find valuable, but it must always

be remembered that he is speaking of Latin in the English schools, which are quite different from our own. Palmer's work is very theoretical and is intended primarily for teachers of modern languages. It does a great service, however, in exposing the psychological fallacy of the Direct Method in the teaching of any language.

To those who are concerned in any way with the Direct Method, we may mention the following:

Appleton, R. B., "Teacher's Companion to Initium." Cambridge University Press. The Macmillan Co., Agents, in New York.

Jones, W. H. S., "Via Nova, or the application of the Direct Method to Latin and Greek." Cambridge University Press. The Macmillan Co., Agents, in New York.

Andrew, S. D., "Praeceptor," a Master's Book. Oxford University Press, American Branch, New York, 1913.

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While we are on the subject of methods of teaching Latin, we are reminded of a statement by the late Prof. Bennett:

I have elsewhere called attention to what seems to me a dangerous inference, likely to be drawn, and certainly not infrequently drawn, in connection with modern pedagogy; and I may perhaps not be departing too far from my theme if I say again that teaching is not the application of a method, but that, as Quintilian reminds us, it is a constant adaptation to the problem momentarily in hand. It is the very reverse of anything and everything mechanical. It therefore does not submit to the definite formulation of a method capable of general application. The two essentials of the teacher are a knowledge of his subject and skill in momentary adaptation. Accordingly, when I note the prodigious emphasis placed on "method" in preparation for the profession of teaching, I feel warranted in saying that such emphasis is of doubtful wisdom, since it involves the assumption that knowledge is of less account than method, that method either necessarily carries with it capacity for the skilful adaptation requisite in teaching, or is even superior to it.—*Classical Journal IV*, 162.

A thorough knowledge of the Latin language which of course is the prime requisite for the teacher of Latin, is taken for granted in this section. Our aim is to present material



from which a conscientious teacher may form his own method, in accordance with his own personal characteristics and the peculiarities of his pupils. The great trouble is that teachers of Latin often condemn all efforts to improve the teaching of Latin as being faddish and are content to assign and hear lessons, and to approve and condemn, rather than really to teach.

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A Sister of Saint Joseph from Boston, Mass., has favored us with the results of her experience in teaching Latin "composition" in the first year. She writes as follows:

All teachers of first year Latin are familiar with the "Ego Sum Facio" pupil. When two years ago I again found first year Latin among my assignments, I determined that, so far as lay in my power, there should be no such pupil in the class. The following plan which I have used for the past two years has proved very successful. Until the first of January my composition work is all oral. A ten minutes' oral drill on forms and syntax with a live teacher can accomplish more than a half hour's written work alone by the student, to say nothing of the time that the teacher expends in correcting papers and the nerve strain incident on finding the same mistake repeated again and again.

As it is in the verb that the "Ego Sum Facio" pupil comes forward most prominently, I forestall him as follows: I bring upon the floor four pupils; to one I give the common form of the verb; to another the progressive; to a third the emphatic; and to the fourth the Latin. The first calls out "I make"; the second, "I am making"; the third, "I do make"; while the fourth replies to all, "*Facio.*" By this method "Ego Sum Facio" is forever debarred from gaining admittance.

When the pupils begin written composition, they must follow directions exactly, otherwise their work is rejected. Suppose we have the sentence:

(On account of the lack)	(of food and water)	(Marcus and
Ablative of cause		Subject
	Genitive	
	verb	
Galba),	(the centurions),	(did) not (fight) (with courage)
	Appositives	Adverb Ablative of manner

After writing the sentence in English, they must ring it up as shown above. Then they may write their Latin translation. In this way I find out whether or not they understand their English constructions before attempting to translate into Latin. I have met pupils who would ring up as follows:

("There")	(are)	(many carts)	(in the streets.)"
Subject	Predicate	Direct object	Ablative of place

If this is a sample of their knowledge of English, how can they write Latin correctly? On this point I agree with Prof. Joynes of the University of North Carolina. He says, "To set a pupil to write Latin who knows nothing of reading is as unnatural and cruel as it is unprofitable. It should be reserved until the pupil has acquired some knowledge of word form, structure, and idiom, or at least until a review after the first study of grammar."

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We call attention to the interesting application of the principles of the "Project Method" of teaching to the work of second year Latin, as set forth elsewhere in this issue of the REVIEW. Have any others of our Catholic teachers made similar experiments?

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With the publication of Dr. Leo V. Jacks' dissertation, entitled "St. Basil and Greek Literature," is inaugurated a series of works to be known as "The Catholic University of America Patristic Studies." This is indeed worthy of more than passing consideration. To within comparatively recent times, the works of the Fathers of the Church were almost entirely ignored from the literary point of view. Theologians and philosophers had indeed ransacked the literary heritage of the Fathers but only for their own particular purposes. Students of literature, on the other hand, were very obstinate in clinging to the classical period of Greek literature and were very loath to admit the works of the Fathers as noteworthy successors to the productions of the ancient masters. This barrier has of recent years been broken down. The literature of the Patristic Period is now generally recognized as a worthy part of the entire field of Greek culture and is receiving due attention. Furthermore, this field of study is particularly the province of Catholics, and for very obvious reasons, but up to the present Catholics of America have done little or nothing in it. Considerable work along this line has been done by our non-Catholic universities, notably Princeton University and the University of Chicago. Without indulging in any unwarranted enthusiasm, we are glad to announce

that within the next year Dr. Jacks' work will be followed by several others in the same series, and we feel sure that the Catholic University of America will soon lead in the work of research in the literary legacy of the Church's saints. An article by Dr. Jacks, "St. Basil on the Greek Classics in Education," will appear in the December issue.

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The task of correlating the study of English with Latin in the most efficient way is ever receiving more and more attention. Miss B. M. Camburn recently conducted a series of tests in the high school of Mount Clemens, Michigan, with a view to discovering what benefit, if any, the study of English was deriving from the study of Latin under the existing conditions and how that benefit might be obtained or increased. A recent number of the *Classical Journal* contains an account of her investigation, the conclusions of which are as follows:

To the end that the pupil may know how to make use of his Latin in order to solve difficult language problems in English, specific instruction must be given in the Latin classroom in the application of general linguistic principles with drill upon illustrative English sentences. Certain English sections might well be composed of Latin students alone. In these classes, procedure could be based upon the positive assurance of the possession of grammatical knowledge on the part of all the pupils.

In the same way, the technique of derivation should be applied to the spelling of a short list of English words in which the spelling difficulty may be eliminated by knowledge of the spelling of the Latin root. Latin can best render aid to English if it is applied, not as a panacea but as a specific remedy intended for certain specific ailments from which the patient is known to be suffering. Its efficacy will, in that case, largely depend upon the thoroughness with which it is applied.

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The world of classical scholarship has suffered a genuine loss recently in the death of the great English scholar, Sir John Edwin Sandys. His numerous annotated texts are models of that kind of scholarship, but in the field of classical studies his name will always be associated with his monumental work of three volumes, "A History of Classical Scholar-

ship" (Cambridge University Press). Sir John Sandys had just published a third and revised edition of the first volume of this important work, and it had been hoped that he would succeed in revising in similar fashion the second and third volumes.

ROY J. DEFERRARI.

## EDUCATIONAL NOTES

### IS DEMOCRACY A FAILURE?

TO THE HON. THOS. A. WALSH,

*Senator from Montana.*

MY DEAR SENATOR:

I am indebted to you for the copy of the proposed Towner-Sterling Bill, for the volumes of the *Congressional Record*, and for the books from the Congressional Library. Since our last correspondence about the measure there has been a good deal of agitation, both favorable and unfavorable to its passage.

It must be conceded that the proponents of the Towner-Sterling Bill find a real grievance against the present-day method of administering our public schools, and of financing them particularly. School incomes generally do not meet needed expense even when some districts maintain levies on land and fixed wealth which approaches confiscation. We are in a situation which will compel us, whether we wish it or no, to alter our concept of school district unity in so far as it affects the collection and distribution of school money. The isolated child and the poor district have rights before the law which we cannot ignore.

Yet federal aid or federal subsidies are a very dangerous tonic. There are many who fear the ever growing scope of federal activity, with its innumerable clerks, chiefs, inspectors and red tape. Even a majority of men who favor the enactment of the Towner-Sterling measure would not favor it if they knew for certain that it would be an entering wedge for federal control of schools. They most emphatically assure the voters of this country that federal aid will not lead to federal control.

But, after all, how much assurance have we that it would not? If moneys are to be distributed to local districts, will not someone have to lay down rules for their distribution? Will the local districts not be called upon to abide by certain conditions, to set up certain standards to become eligible for the subsidy? Judging by the operation of the Smith-Hughes Act, these last three questions must all be answered

in the affirmative. A brief consideration of American history will show that federal power has tended to increase, never to diminish. Can the advocates of the Towner-Sterling measure make a binding promise to reverse a policy of fifty years standing? When two like forces merge, isn't it natural for the greater to absorb the less?

School administration is ever changing as new conditions arise. The machinery to amend existing legislation should always be simple and speedy. America is not a unit either climatically or geographically. A wide variety of conditions exist in the several states. Do you think, Senator, that Congress could pass laws fast enough to meet each new educational problem?

Legislation by states offers almost an ideal method of developing new ideas. When a state law proves a real benefit other states follow the example. When a law fails, the scope of its mischief is small and the way to its correction is easy. Our local district, with all its faults is one of the greatest free institutions we have. It affords each patron the most liberal training ground for public citizenship imaginable. Federal control of education would stifle competition and personal initiative. Partial control would destroy a free institution and would fix responsibility upon nobody. I do not think the schools of America have reached such a deplorable state that we have to give up a part of our liberty to seek a relief.

How many master minds in the history of education have belonged to some great system? How many have been hampered by innumerable regulations? How many owed their tenure to political favor? Can you imagine Pestalozzi going from bureau to bureau in Washington seeking a hearing? Or trying to explain his conduct on a modern federal report blank?

It has been pointed out that federal activity will make our system too complex by duplicating state and federal functions and thereby increasing the percentage of "inoperative moving parts." It is also pointed out that federal activity would increase the cost in proportion to the result. For it is human nature to dispense lavishly if not unwisely money which we

do not have to raise directly. We could never carry the thought with us, that the federal money we were spending would have to come out of our pockets before we had done with it.

Be that as it may—and one must admit that there is a kernel of logic in such contentions—those arguments are not mine. It seems to me that the question is broader than that. It finally resolves itself into a very simple issue. To date there has been no convincing assurance that federal aid will not lead, sooner or later, to federal control. With that in mind one must base his views of the Towner-Sterling Bill on his answer to the question: Has democracy failed in the public schools?

If I thought it had then I would urge you to exert every influence of your office to secure passage of the Towner-Sterling Bill. Yet I am democrat enough to reject such a thought. It is in line with American tradition to allow the people to extricate themselves from a difficulty. The people may make mistakes. They may be slow but they will never be indifferent so long as they realize that the responsibility is theirs. Relieve the patrons of a school and the parents of the children from their feeling of direct responsibility and all the federal agents, inspectors, profound thinkers and educators can never make up for the loss.

With kind personal regards, I am, yours very truly,

FRED J. WARD,

*Supt. District 8, Custer County, Montana.*

(American School Board Journal.)

#### "THE CLOSING DOOR"

The Proceedings of the Fifty-Seventh Convocation of the University of the State of New York contain a thoughtful warning from Dr. Nicholas Murray Butler against the growing spirit of compulsion in matters educational.

"It is well worth asking," says Dr. Butler,

whether the public dissatisfaction with education that is now finding expression in so many different ways and places may not be due to the fact that, under the influence of its present

methods and aims, the once open door of opportunity is closing in the face of eager and ambitious youth.

At the present time it would be difficult to name a single man who has come to high position in state, in church, or in any form of public life who did not begin at or near the lowest rung of the economic and social ladder. To all such, American life has meant opportunity and American education meant preparation for opportunity and introduction to it. In the simplest way, in the shortest time, and by well-tested instruments, youthful minds were opened to what was going on around and about them and were taught to use those simple instruments by means of which they could both comprehend and produce. . . . Opportunity beckoned these men to their positions of present importance and distinction. They rose because their ambition, their spirit of service, and their zeal for work were over-mastering and found the open door of opportunity straight in front of them.

Why, you ask, is this no longer easy, or perhaps even possible? The answer is that some of the ruling tendencies of our time, some of the most popularly supported movements in our life and education, are closing, or have closed, this door. The moment that one accepts the amazing fallacy that there is no such thing as general training, that there are no knowledges or no habits which may be made useful in any direction whatsoever, but that every individual must be directly trained for a specific task or calling and then held to it, that individual finds the door of opportunity shut in his face. He is sentenced to remain forever where he is, and the spirit that has made America is starved within him. The whole scheme of vocational training is not only a sham, and a costly sham, but an immense injury both to the individual and the community, if it is permitted to find its way into the six elementary school years, or, in any but the most restricted fashion, into the six secondary school years. . . .

No inconsiderable part of the community now lives by regulating the habits and activities of the vast majority. The sacred name of law is now given to statutes drawn by the representatives of special interests or movements and enacted under the lash of fear or cowardice, or through indifference, without any consideration whatever of the principles of American life and government or of the general public interest. . . . The spread of lawlessness, of which so great complaint is heard, is due in no small part to the fact that the law no longer minds its own business, but is forcibly dragged into fields of private conduct and endeavor where conscience and moral principle, not law, should rule unchallenged.



## THE CONTENT OF THE HIGH SCHOOL COURSE OF STUDIES

The following working principles for the determination of the content of the courses in high schools are suggested by Dr. Alexander Inglis, of the Graduate School of Education, Harvard University.<sup>1</sup>

1. The program of studies provided should be sufficiently broad and diversified to afford suitable opportunity for the appropriate training of all normally constituted children of secondary school age.

2. The curriculums of the school and the program of each pupils should be so organized as to provide for a proper balance of the major aims of education, with particular reference to the training of the citizen, of the worker and of the individual as a somewhat independent personality.

3. A form of diagnostic education should precede entrance on any definitely specialized curriculum, to the end that the somewhat specialized curriculum of the later grades may have a basis for intelligent selection.

4. The work of the last three grades should be organized on the basis of specialized differentiated curriculums, conforming to the major lines of activity to which the pupils look forward or for which they may be specially fitted, but with all flexibility necessary for proper readjustment in case of individual pupils.

5. Constants in the secondary school program should be limited to the following classes: (a) Those studies which are fundamental to all the activities which all people do or should engage in much the same way; (b) those studies whose values are primarily for social integration and social solidarity; (c) those studies which have been organized for the special purpose of providing knowledges, skills and powers of general and common need.

6. Variables in the program of studies should be as numerous and as diversified as is warranted by the number and character of the pupils enrolled and as is consistent with reasonable economy in the expenditure of public funds.

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<sup>1</sup>Proceedings of the Fifty-Seventh Convocation of the University of the State of New York, p. 49.

7. Every curriculum and the program of every pupil should be so organized as to prevent that superficial scattering of education which permits a pupil to begin many studies without carrying anyone of them beyond the introductory stage, to obtain a smattering of many subjects without thorough training in any one of them.

8. Each subject of study should be so organized as to content and method that deferred values are minimized and that the pupil benefits from it in direct proportion to the quantity and quality of his study.

9. Subjects of study should be so organized and taught as to make their maximum contribution to the purposes for which they have been introduced and so as to develop the values which they are claimed to possess.

10. The content and method of each study should be organized primarily with reference: (a) to the laws of learning, and (b) to the manner in which knowledges, skills, ideals and powers involved are to be utilized in later life or in later study.

11. The content and method of studies must be adapted to the major capacities and needs of the pupils concerned.

#### BISHOP SCHREMB'S ON "SCHOOL MONEY"

In a recent pastoral on matters of diocesan organization, the Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland, emphasizes the necessity of making our Catholic schools free schools:

As I am speaking of our schools I feel urged to state right emphatically that they will not fulfill their purpose to the fullest extent until every school in the Diocese is a free school, supported and maintained from the general revenues of the Church. School tuition for the individual child, or "School Money" as it is commonly called, is a hard burden upon families at the very time of their lives when they are least able to bear this burden. The expense of rearing a large family, with all its incidentals, such as food, clothing, doctor's bills, etc., is surely great enough without adding the extra burden of such a tax for the Catholic education of the child. The Catholic Parochial School is an essential part of every parish, and just as the entire parish is interested in the building of the school, so also should the entire parish be interested

in supporting and maintaining the school. Thousands of children are being deprived of their birthright of a Catholic education by reason of this special school tax. School money has been a fruitful source of misery to all concerned—the pastor, the teacher, the parents and the child. Let us put the burden of maintaining and supporting the school where it rightfully belongs, namely, upon the entire parish as such, and thus bring its blessings upon every Catholic child.

A NOTE FROM THE "SOWER"

An educational journal, small in dimension but large in content, is the *Sower*, a monthly journal of education, published in England. One acquires the habit of looking forward to it with eagerness. The August number contains the following editorial on school government.

At the meeting of Superiors of Convent Schools a paper was read on "The Prefect System in a Girls' School," which showed that there are not a few schools where the importance of the whole question is fully appreciated. Testimony was borne by several superiors to the improved tone and attitude towards authority which has resulted from the introduction of self-government in discipline and work. Still, it would be very interesting to speculate about the *real* cause of improvement in such cases—of the *formal* cause, as scholastic philosophers would say. Did the improvement come from the *collective* self-government, with its committee meetings, its elections, its reports and so on? Or did it really come from the *individual* self-government which was introduced as a necessary condition of the other? In other words did it really come from the abolition of all trivial regulations and the reduction of rules to the minimum necessary for good order? Our own conviction (for what it is worth), is that collective self-government in schools does not matter much either way; or rather that it is unnecessary to cultivate it, since it will grow up naturally—that is to say, as much of it as is natural and useful—given the right sort of conditions; and that the really important thing to aim at is *individual* self-government, or responsibility; and that the shortest cut to obtaining this is to scrutinise rules very carefully and eliminate all that are unnecessary, thus throwing into high relief the purpose of law and the reasonableness of obedience and all the social virtues. A school after all is just a large family; and the happiest and best-conducted children are found in the families where the parents keep their "don'ts" back except when they are really needed.

## OCTOBER IN THE EDUCATIONAL PERIODICALS

*The Elementary School Journal:* H. S. Philips discusses an investigation of the problem of supervised study in Junior High Schools, made by a committee in Denver, Colorado. The practical difficulties that stand in the way of supervised study in the Junior High School are enumerated, as well as its relation to home study and the traditional study period. Superintendents and supervisors will be interested in a Recitation Score Card which J. T. Giles submits as a basis for discussion between supervisors and teachers and as a scheme of self-analysis for teachers. A. H. Sutherland analyzes the relation between ability to study and proper reading habits and details a plan worked out by the Department of Research in Los Angeles for Correcting School Disabilities in Reading.

*The American School Board Journal:* Articles of interest are, The Vocational Evening School, by Laurence Parker; The Management of a Town School in Virginia, by H. L. Sulfridge; Where Do Parents Come In, by Charles H. Sampson; High School Organizations and their Administration, by Maude Louise Oliver; Building Programs, by P. R. Stevenson. Of particular value is a splendid article by Harry R. Trusler, The School and the Liberty of the Citizen.

*Education:* The Philosophy of Personal and Professional Improvement for Teachers and Students of Education, by Carroll D. Champlin, is an inspirational article of considerable practical worth. C. H. Mathes outlines the legitimate place of formal grammar in English instruction under the caption of The Changing Methods of Instruction in English. W. F. Weisend contributes some practical hints on Oral Arithmetic. High School organizations for the purpose of developing leadership are indicated by H. Omer Bennett.

*The Historical Outlook:* There is a report of the Philadelphia conference on History in the Junior and Senior High School; a report on History Textbooks Used in the Public Schools of New York City; an article by Prof. H. C. Hill on Pupil Management of Class Activities; and a High School Civic Project, by J. B. Lambert.

*The School Review:* George F. Zook, of the United States

Bureau of Education, discusses "The Junior College" and its possible effects on elementary education, four-year colleges of liberal arts and sciences and the character of work done by state universities. Excellent material is contained in an article on "A Social-Science Core for the Junior and Senior High School Curriculum," by Thomas Warrington Gosling. Many of our sisters will welcome the practical hints given by A. H. Horrall, in his discussion of the "Principal and the Small High School." Practical suggestions for all who are interested in the teaching of music in the schools will be found in "Some Measures of the Musical Training and Desires of High School Seniors and Their Parents," by P. W. Hutson. Henry P. McLaughlin learned some practical things about teaching by becoming a student of mathematics during a summer school and contributes an article on "Learning How to Teach from the Experience of a Student."

*The Pedagogical Seminary* (September): George Allen Coe differentiates between instruction and training in "A Study in Civic Training," and shows us how experimentation and such modern psychological studies as that concerned with the "conditioned reflex," may throw light on methods in education for citizenship. "Education in Cheng Tu, Sze Chuan," by George D. Hubbard, is an account of educational conditions in Western China. "Repetition vs. Other Factors in Learning," by J. W. Barton, contains some practical suggestions on the problem of drill.

*Catholic School Interests* (September): Sister Katharine, O.S.B., submits some ideas on conducting a school survey in answer to the question, "How Shall We Reorganize." Methods of teaching English in the college are discussed by the Rev. William T. Kane, S.J. "The High School Library Study Room," by Sister M. Vincentia, O.S.F., is a timely and studious contribution. Arthur C. Monahan describes "Standardized Tests in Arithmetic. Ann Boucher offers the first of a series of articles on "Education a Process of Development."

*Journal of Education*: Together with the usual searching editorial comment, the issue for September 28 carries the following interesting articles. Riverda Harding Jordan, The Responsibility of the Teacher of Modern Language; Clarence

H. Dempsey, The Acute School Problem—Outside Demands; Burges Johnson, Colleges and Critics.

*Monographs:* The following splendid additions to the Supplementary Educational Monographs published by the Department of Education of the University of Chicago, are noteworthy:

The Selective Character of American Secondary Education, by George Sylvester Counts.

Curriculum-Making in Los Angeles, by Franklin Bobbitt.

Fundamental Reading Habits; a Study of their Development, by Guy Thomas Buswell.

Remedial Cases in Reading, Their Diagnosis and Treatment, by William Scott Gray.

How Numerals are Read, by Paul Washington Terry.

G. J.

## REVIEWS AND NOTICES

**Essential Principles of Teaching Literature and Reading in the Intermediate Grades and High School**, by Sterling Andrus Leonard; Lippincott's Educational Guides, Philadelphia: J. B. Lippincott Co., 1922, pp. 460.

It is not often nowadays that one finds a book on teaching that combines scholarship, style and practical worth. Hence Prof. Leonard's work is such a pleasant surprise. While the author disavows any attempt to set forth a scientific or experimental study, or to discuss "classroom methods," he has succeeded in incorporating most of the good things that experiment in reading and in literature have accomplished, and that without detracting one whit from the general interest of the discussion.

Chapter 1, on the Enrichment of Experience through Literature, is a very successful attempt to express the canons of true literary criticism in a practical manner. The judgment throughout is sound and the criteria set forth are workable. There follows a chapter on the Teacher's Literary Equipment that is replete with helpful observations. The chapters which follow deal with such phases of the process as the interests of children, types of literature within these interests, principles of teaching reading, the study of literature and the correlation of composition with literature. There are two appendices which in themselves are worth the price of the book, one a bibliography on Literature and the Teaching of Literature, and one on Reading lists for pupils in Elementary and High Schools.

The chapters on Reading are particularly helpful. The author gives a sane appraisal of reading tests and their use. His materials here are all strictly up to the minute. The question of remedial work in comprehension and speed is well developed, and a number of interesting devices are indicated. The problem of primary reading is not touched.

The reviewer had made a resolution to be extremely critical of the next book on teaching that came into his hands. There has been so much poor material here of late, so many poorly written volumes, so many pedagogical "dime novels," so many

obvious attempts to capitalize a passing fad, that one almost longs for a Mencken in the world of school literature. But this volume disarms criticism and is reassuring. Anyone who consults it will find it helpful. Teachers of literature can read it without endangering their style.

GEORGE JOHNSON.

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**Recommended English Readings for High Schools** (Pupil's Edition), by Rowena Keith Keyes. New York: Noble and Noble, 1922.

Like any other habit, that of reading is built up by interesting practice. Love of reading has not always been a conspicuous result of the high school course in literature. The reason has been the quality of the analytic work done and the failure to stress the importance of extra-class reading. Experience would hardly bear out the contention of some of the ultra-moderns, who claim that analysis has no place in the cultivation of taste and love for literature. The attention of high-school children must be called to the details of workmanship that go to make up a literary composition, if they are ever to really enjoy literature.

However, there is the other side of the process that must not be neglected, namely, the cultivation of enjoyment in reading. This calls for much private experience with books. The real teacher of literature has always recognized this fact and has sought to direct the pupil's choice of home reading. Public library authorities have sought to cooperate in the same project. However, busy teachers find it difficult to supply all the individual needs of their charges and, as a consequence, will welcome this little booklet that Miss Keyes has compiled.

The foreword gives the compiler's reason for the manner in which the books are grouped, and it seems sound enough. Ninth graders, who are just emerging from the world of children's books, are directed to the literature of Chivalry and Mythology. Shakespeare's Comedies, Biography and American Fiction and Poetry are indicated for the tenth grade. For the eleventh grade there are Essays and the Nineteenth Century Novel; in the twelfth grade the Twentieth Century Novel, Non-dramatic Poetry and the Modern Drama. Thus



the growing capacities of the young are consulted, and standards are established before modern types are placed in the hands of the pupils. Moreover, this arrangement groups the supplementary reading about the books prescribed by the College Entrance Board and the Regents.

Some practical means are indicated for the checking up of extra-school reading. There is a splendid chapter on *Liking to Read*, written for the children. A chapter on *Helps to Reading* touches upon such points as using the library, choosing books, handling a book, keeping a personal reading list, the value of book reviews, and books for moods. Under the heading of *Ways to Read*, complete outlines are given as to what to look for in various types of literature, the novel, the drama and biography. There is also a suggested unit plan for credit.

The lists of books all seem to be chosen with care. A number of Catholic authors are represented. Supplemented from the list of books promised by the Bureau of Education of the National Catholic Welfare Council, this compilation should prove very helpful to the English teachers in our Catholic high schools.

GEORGE JOHNSON.

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**St. Basil and Greek Literature**, by Leo V. Jacks. The Catholic University of America Patristic Studies, vol. 1, Washington, 1922, 123 pp.

That Mr. Jacks' study is not an isolated venture but the initial volume of a series to be devoted to the Fathers is welcome news. It again calls attention to a tendency in scholarship increasingly evident during the last two decades in the published productions of ten European universities and of at least two American. That the Catholic University now joins this group derives added propriety from the line of descent that connects the Church of the twentieth century with the Church of the fourth, that makes the Church of the twentieth century the sympathetic heir of the rich literature of the Fathers—a literature about whose richness some modern Catholics have been inexcusably modest.

Mr. Jacks' is not an ordinary dissertation. It is not a

mere collection of data leaning heavily and solely on the virtue of patience. The simplicity of presentation of the finished product blinds a cursory examiner to the difficulties of the theme. It is not a source study that accumulates every word, phrase, or idea having the faintest indication of a point of contact between two authors. Mr. Jacks devotes himself to the far more ambitious task of collecting and interpreting "certain or nearly certain signs of an acquaintance with, or an attitude of mind toward, the earlier Greek culture." Accepting his three-fold division of that culture into the Poets, Legend and History, and the Philosophers, one needs only a moment's reflection to appreciate the elusive quality of much of the material used. Some philosophical ideas "have been used by so many men and in so many systems," the word "philosophy" was of such wide and indistinct application in the fourth century, St. Basil gives hints of so many systems of thought in his works that much digging and more weighing has been demanded of his investigator. Legend and history present fewer perplexities, but here, too, there is a problem, due to the universal tendency to reproduce an historical event in one's own language and in those details only that appeal to the narrator. The Poets are the most satisfactory field in a study of this kind, but not even the diction, imagery, and rhythms usually associated with poetry are always a safe guide because of the highly poetical quality of much of the literary prose of the fourth century. Such difficulties call for excision and revision at every step. The constructive imagination of the author and his large acquaintance with Greek literature are no small factors in the degree of success which he has attained.

The reader is brought to the subject by easy and logical stages. A chapter on Christian and Pagan learning and on St. Basil's education precedes the original work of the dissertation. In the earlier chapter are set forth in small compass and clear form the clashing ideals of Pagan and Christian. The gradual absorption of Pagan culture to Christian needs is historically explained. Such phrases as "Hellenism," "Asianism," "Atticism," "Second Sophistic," receive precise and plausible definition. The Semitic contribution, frequently

ignored, here is given merited emphasis. The chapter on St. Basil's education is a very full account of the reading of selected Pagan authors even in nursery days; of Caesarea's schools, dominantly Christian; of Constantinoplis, indifferently Christian; of the University of Athens, unquestionably Pagan; of St. Basil's passage through them; of their effect on his after-self, especially of Athens, as seen in his frank admiration of eminent Pagans and in his wealth of classical allusion, direct and indirect.

This last point is developed in the the next three chapters—on the Poets, on Legend and History, on the Philosophers. Epic verse is the favorite of St. Basil; Homer was a staple of his early education. Dramatic verse, far less important in him, is represented almost entirely by Euripides. Comedy is completely ignored in consistent following of the known austerity of St. Basil's early home. His use of legend and history is not extensive, and is purely ancillary to his preacher's purpose. In philosophy Plato is the outstanding favorite. The range of Basil's references in one way or another "takes in almost the whole sweep of Greek literature" and his use of pagan authors follows closely his advice in "To the Youths" on the same subject.

The chronological outline and the two indices give a tone of generous completeness to this careful, very readable monograph. Mr. Jacks observes in his introduction, "It seems strange that in a work such as Saintbury's 'History of Criticism' there is not a word regarding the Eastern Fathers." Such a lacuna is not at all strange in view of the poverty of information available on the traces of Pagan culture in the works of the Fathers. There is need of much work in imitation of this dissertation before the desired paragraph can be inserted in the future Saintsbury.

JAMES M. CAMPBELL.

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**Seneca the Philosopher and His Modern Message**, by Richard Mott Gummere. Boston: Marshall Jones Company, 1922. Pp. 148.

The present volume is the first of the library known as "Our Debt to Greece and Rome," the purpose of which has

already been noted in the REVIEW. Following out the aim of this series, Mr. Gummere discusses successively Seneca's influence upon pagan Rome, how he appealed to the Church, how he touched the medieval mind, how the Renaissance viewed him, his influence on Montaigne and the Elizabethans, and the modern view; from Bacon to the twentieth century.

The author summarizes his discussion of the first of these topics by saying that Seneca wrote for later ages rather than for Rome; he was the *primus artifex* of a point of view which conventional Rome did not understand; finally, to himself and his contemporaries he was a clever stylist and man of affairs, but to us a philosopher.

By the "Church," Mr. Gummere apparently means the Church of the centuries preceding the Middle Ages and says that it is on grounds of great sympathy, as well as through resemblance to Christian sentiments, that "the Church" embraced Seneca. "He had approached the theme of sin and suffering and righteousness in a more human spirit than Cicero's sages or indeed than any leader of previous pagan philosophy and religion, save only Socrates."

The chapter on "How He Touched the Medieval Mind" is very short, containing little other than brief quotations from men prominent in the period. There is scarcely enough material here from which to form generalization, nor do we find any. In fact, from this point on Seneca's influence seems, at least to us, to be confined to a comparatively few well-known characters, almost too few to warrant our saying that Seneca had any marked influence over the period. However, the author concludes "Montaigne, in breaking up the artificialities of a worn-out chivalry in France, draws from the Corduban as from a never-failing spring. Petrarch's return to the classics signalized itself by close adaptation to the style of Seneca. Chaucer's English leadership, Elizabethan pioneering, the experiments of Rousseau, and the various attempts to explain philosopher-kingship during the last eight centuries—all these are indicative of a latent power which has never been sufficiently acknowledged."

"One is led to speculate whether, as the modern materialistic tendency declines and the power of mind and spirit increases,

the originality of Seneca's message may not again be an auxiliary force in the world's progress toward a deeper Christianity."

It is a pity that the notes, which are gathered at the back of the volume, are not more numerous, and the bibliography more complete. In our efforts to popularize (witness many volumes in the Loeb Classical Library), we Americans have a tendency to curtail, almost to the point of uselessness, anything which savours in the least of exact and profound scholarship.

The book is consistently well written throughout and will surely do its part in revealing "the inherited permanent factors in the civilization of the twentieth century." It is our hope that the other volumes of the series will maintain this high standard.

ROY J. DEFERRARI.

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**Monasticism and Civilization**, by Rev. John B. O'Connor, O.P., P.G. New York: P. J. Kennedy and Sons. Cloth, 12 mo. Price, \$1.75.

For the Catholic the story of the Monks and their labors never grows old for they see in it a continuation of the Gospel narrative and a verification of the words of the Evangelist: "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark xvi, 20). Nor is interest in the stupendous labors of the Monastic Orders limited to those within the fold. Students of history generally, whatever their religious persuasion, are coming to a realization, tardy though it be, of what the modern world owes to the Monks of the Catholic Church; and the unprejudiced investigations of non-Catholic historians are making known to their Protestant brethren the truth of facts which the latter would never have accepted on the testimony of Catholic writers alone.

So much indeed has been written on this subject that we may say the field has been covered entirely and there is no excuse for ignorance concerning the work of the Monks or for the perpetuation of the villainous calumnies that in the past have been circulated against them. However, most of the

matter written on this subject for one reason or another has remained inaccessible to the generality of readers. This has been due principally to the fact that we have not had a single volume of small compass that presented in general outlines the whole story of monastic endeavor. The work before us meets the need exactly.

Here Father O'Connor has given us a succinct account of the labors of the Monastic Orders in the upbuilding of our modern civilization. With frequent reference to the best authorities on the subject he presents a fascinating story of the part played by the Monks in the reconstitution of society after the fall of the Roman Empire. He tells us how these tireless workers preserved the remains of classic art and literature; how they brought about the abolition of slavery and laid the foundations of democracy; how they educated the masses and led them from the darkness of paganism and idolatry into the glorious light of Christian Revelation. These and other equally interesting chapters in the *Monastic Story* are told in a facile style that will attract alike the scholar and the ordinary reader. We would like to see the work in the hands of every Catholic who is called on in any way to defend the good name of the Monks of the West.

EDWARD B. JORDAN.

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# The Catholic Educational Review

DECEMBER, 1922

## THE REORGANIZATION OF MATHEMATICS

### INTRODUCTION

There has been for several years past a growing realization on the part of teachers, school administrators, and the educated public that the traditional course in secondary school mathematics stands in need of reorganization. The simplification of unnecessarily long and complex algebraic expressions, or the mastery of each detail in a relatively unimportant geometric proof, has often consumed time that might have been better spent in other directions. Some improvement there has been, it is true; who that studied algebra twenty or more years ago can fail to recall the process set forth in the texts of the period for finding the highest common factor of two polynomials? Similarly, while certain new topics, notably graphical representation, have been admitted to the textbooks in response to an acknowledgment of their increasing importance, there yet remain on the outside others which cannot be permanently denied.

The Report which forms the subject of the present article was, as explained in its introduction, drawn up by the National Committee on Mathematical Requirements of the Mathematical Association of America. It is eminently fitting that its preparation should have been undertaken under the auspices of the Mathematical Association of America, for this association, which dates back only to the year 1915, owes its existence in large measure to a realization on the part of those occupied with mathematics that no national organization primarily concerned with the teaching of secondary school and college mathematics then existed. The American Mathematical So-

ciety, though dating from 1894, and including in its membership the leading mathematicians of the country, has always been devoted in the main to the furtherance of mathematical research, a very different aim.

The committee as at first constituted consisted of college representatives but was soon enlarged to include representatives of several strong local associations of secondary school teachers, and others chosen probably with a view to making it as representative as possible, both geographically and in the nature of the interests represented.

The Report represents a carefully thought-out plan for the reorganization of the mathematics course for the six school years, from the seventh to the twelfth inclusive, these being taken to constitute the period of secondary education. Any such plan must embody two essential elements: First, an exposition of recommended changes in subject matter; second, the organization of the material of instruction into year or half year courses, in other words the determination of the order of presentation. The chapters treating of these two subjects, with one additional topic to be presently discussed at length, are in fact the heart of the Report. There are, however, other valuable topics treated, which we shall next proceed briefly to describe.

#### GENERAL SURVEY OF THE REPORT

Recent years have seen a sharp questioning in many directions of old and generally accepted views as to values in education. The classical languages have borne the brunt of the attack, but mathematics has been by no means immune. Beyond the elementary arithmetical operations which even the most iconoclastic admit to be indispensable for every-day life, it has been stigmatized as valueless, unpractical, and as affording no mental training that could not be as well, or better, obtained from other studies. And indeed it is quite true that mathematics teachers have been prone to answer questions (occasionally quite sincere) as to the utility of their subject with a vague and unconvincing reference to the mental discipline it is supposed to impart.

All this leads up to the statement that the attacks on mathe-

matics may well prove to have been blessings in disguise, since they have called forth the excellent formulation of the aims of mathematical instruction given in Chapter II of the Report. These aims are classified under three heads, practical, disciplinary, and cultural, but it is recognized that the classes cannot be mutually exclusive. Space does not permit of more extensive treatment of this section of the Report, a reading of which is urgently recommended to all teachers of mathematics who feel the fascination and beauty of the subject, but have never consciously formulated the reasons which justify its retention in the curriculum.

Two further topics which are treated in close connection with the above, but which must be dismissed with the briefest mention, are the training of teachers and the relation of the junior high-school movement to the proposed plan of reorganization. With regard to the latter it is only necessary to say that while the committee is in favor of the junior high-school form of organization, and has assumed this form (that is, the division of the period of secondary education into two three-year sections) as the basis of its recommendations, it believes the proposed changes to be equally desirable whichever form be adopted.

The last point to be discussed before leaving this chapter concerns the organization of subject matter. In this connection the principle is approved that mathematics should for pedagogical purposes be considered as a whole, and not divided into parts, each of which bears a distinct label, as algebra, plane geometry, and the like. Valid as this principle may be, its realization is not likely to be attained in the near future. The extreme convenience of the subdivision by topics, together with the present lack, and comparative difficulty of preparation, of suitable textbooks based on the unified plan; will operate to prevent its general application.<sup>1</sup>

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<sup>1</sup>The case for unified mathematics will not be greatly helped by indiscriminate condemnation of the texts based on the older plan of subdivision by topics. In an advertisement of a recent text entitled "Junior High-School Mathematics" the sweeping statement is made: "When schoolmen were called upon to defend their work, they began to see how impossible it was." We may hope and expect that the author of the text in question had nothing to do with the preparation of this advertisement.

We come now to Chapters III and IV of the Report, which explain in detail the proposed plan of reorganization. As the committee approves the division of the six years of secondary education into two three-year periods, we naturally expect—and we actually find—a corresponding division of the discussion into two chapters, the one on junior, the other on senior high-school mathematics. Although there is no sharp line of demarcation between the material assigned to the respective periods, it will be convenient to follow this division in our account of the plan.

#### THE JUNIOR HIGH SCHOOL PERIOD

Proposed modifications in the course may be of three kinds: (a) actual changes in the material of instruction (addition or omissions); (b) changes in the order of presentation of topics; (c) change in the emphasis on retained topics. We shall take up in turn the four principal subdivisions of the subject, namely, arithmetic, algebra, geometry, and trigonometry, and discuss the important changes proposed in each of them.

*Arithmetic.*—Practically the only proposed change in content is the explanation, elementary theory, and graphical representation, of statistics. So much information that is valuable to the citizen in every-day life is nowadays presented in statistical form that the inclusion of this topic hardly needs defense. A much more important proposal is that the time allotted to arithmetic as a distinct subject be considerably lessened. This does not mean that the time devoted to drill in arithmetic processes should be decreased, but that this drill should arise in the working out of problems in algebra or geometry. In practice this would mean the abandonment or relegation to the strictly business schools of much of the work in business arithmetic, a result evidently contemplated without regret, for, to quote the language of the Report, page 25: "The prevailing practice of devoting the seventh and eighth grades almost exclusively to the study of arithmetic is generally recognized as a wasteful marking of time. It is mainly in these years that American children fall behind their European brothers and sisters. No essentially new arith-

metrical principles are taught in these years, and the attempt to apply the previously learned principles to new situations in the more advanced business and economic aspects of arithmetic is doomed to failure on account of the fact that the situations in question are not and cannot be made real and significant to pupils of this age." The writer believes that the best opinion among business men is in accord with this view, as most of the criticisms that have come to his attention have centered on the failure of the schools to teach satisfactorily the fundamental processes.

*Algebra.*—The proposed changes are wholly in the direction of simplification. No new topics are introduced; several are omitted or postponed, the most significant being cube root, theory of exponents, systems of equations in more than two unknowns, and the binomial theorem. Of these it is undoubtedly true that theory of exponents and the binomial theorem involve reasoning which is sufficiently abstract in character to warrant their postponement to a more mature period. The cube root process, whether for numbers or for polynomials, is cumbersome; and as for systems of equations, the principles involved are sufficiently illustrated in dealing with two unknowns.

In the case of square root of polynomials, another topic slated for postponement, we may presume that an exception is made of the trinomial square, the solution of which may be seen by inspection. Highest common factor and lowest common multiple are of importance only as they are of use in the handling of fractions, and it is therefore perfectly logical to limit the treatment of them, as proposed, in accordance with the complexity of the fractions to be considered.

The most important proposal, however, concerns not the insertion or omission of topics, but the shifting of emphasis from drill in algebraic manipulation to the use of formulas and the solution of worded problems. To quote from the Report, page 9: "Drill in algebraic manipulation should be limited to those processes and to the degree of complexity required for a thorough understanding of principles and for probable applications either in common life or in subsequent courses which a substantial proportion of the pupils will take.

It must be conceived throughout as a means to an end, not as an end in itself."

In this connection some remarks in a later chapter of the Report, that on College Entrance Requirements, are interesting as showing that the colleges have been in great measure responsible for the undue emphasis placed on manipulation, the mechanical side of algebra, and the corresponding neglect of simple, concrete problems.

*Geometry.*—The study of Geometry has long been prized by educators as affording the simplest available means of training the reasoning faculty, by building up a considerable body of knowledge, on the basis of a small number of assumptions, into a consistent, closely knit whole. On the other hand, most of the earlier *results* are intuitively obvious, while many of the later can be readily comprehended by pupils long before they are able to follow and reproduce all of the steps in the *proofs*. Since many of these results are of considerable practical utility, the idea naturally arises to present them without at first paying much attention to proofs. This is the basis of the recommendation that the subject of Geometry be divided into two parts, the earlier, Intuitive Geometry, being assigned to the first of the years now under consideration, while the later, Demonstrative Geometry, is taken up only in the third year (ninth grade), or in some plans even postponed to the first year of the senior high school period.<sup>2</sup>

Intuitive Geometry should be taught so as to lead naturally to Demonstrative Geometry, by encouraging the pupils to draw logical inferences in the simpler cases that arise.

*Trigonometry.*—The principal object of the study of Trigonometry is the "solution of the triangle," that is, the calculation of the unknown parts (sides and angles), when enough is known to make the problem definite. There is, however, a vast difference in complexity between the formulas needed for the solution of the oblique triangle and those needed for the solution of the right triangle, and a corresponding difference in the difficulty of their derivation. If the subject is divided

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<sup>2</sup>It should be added that Intuitive Geometry comprises more than the geometric matter treated in arithmetic under the name of mensuration.

into two parts on this basis, there is no good pedagogical reason why the solution of the right triangle should not be taken up in the ninth school year, as proposed, and developed in close connection with Intuitive Geometry. One excellent point made in this connection, and indeed insisted on throughout the Report, is that the combination of these two topics, besides giving considerable practice in arithmetic work, affords a chance to call attention to "the importance of exercising common sense and judgment in the use of approximate data, keeping in mind the fact that all data secured from measurement are approximate." To continue the above quotation, page 23: "A pupil should be led to see the absurdity of giving the area of a circle to a thousandth of a square inch when the radius has been measured only to the nearest inch. He should understand the conception of 'the number of significant figures' and should not retain more figures in his result than are warranted by the accuracy of his data."

The possible introduction of certain optional topics, and the incidental use by the teacher of material drawn from history and biography, are treated in brief paragraphs, and need not be further referred to.

#### THE SENIOR HIGH SCHOOL PERIOD

To most readers the most startling feature of the Report will be found in Chapter IV, which is devoted to the mathematics of the tenth, eleventh and twelfth school years. It is nothing more nor less than a recommendation that among the topics to be treated during the period be included the elementary notions, and processes of the calculus.

To be sure, the proposal is hedged about with a number of qualifications. First, the committee does not recommend, as in the case of the junior high school requirement, that mathematics be a required subject during the later period; while convinced of its interest and utility, it believes that "the subject must, like others, stand or fall on its intrinsic merits, or on the estimate of such merit by the authorities responsible at a given time and place." Second, the proposal is weakened by a hastening to add (as though its authors were alarmed at their own audacity) that "the suggestion of including ele-

mentary calculus is not intended for all schools nor for all teachers or all pupils in any school." In addition, we find on examination of the suggested topics and typical questions that the course proposed is much simpler than the traditional college course.<sup>3</sup>

Nevertheless the mere mention of the calculus in connection with high school mathematics is surprising enough to warrant a critical examination and discussion of the reasons which are alleged as justifying its claims for inclusion.

The fundamental idea underlying all modern mathematical thinking is the idea of functional relationship or dependence. This in its turn depends upon the concept of the quantities dealt with as *variable* or in flux, but study of the variation of an isolated quantity is unfruitful. It is only when we consider a pair of quantities connected by a given law (capable of mathematical formulation), and proceed to study their *relative* rates of change that we enter a domain capable of the most far-reaching extension.

Now, the differential calculus is precisely this study of the relative rates of change of two (or more) related magnitudes. In mathematical jargon one of the two magnitudes is called the *variable*; the other, conceived or depending on the first, the *function*; and the relative rate of change, the *derivative*. The differential calculus might equally well be referred to as the calculation of derivatives, but for the fact that much of the intriguing mystery attaching to the current title—and also, doubtless, all of its capacity of arousing mirth—would thereby be lost.

Briefly stated, the case for the introduction of the calculus is summed up in these sentences of the Report: "The applications of elementary calculus to simple concrete problems are far more abundant and more interesting than those of algebra. The necessary technique is extremely simple. The subject is commonly taught in secondary schools in England, France, and Germany, and appropriate English texts are available."

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<sup>3</sup>To those acquainted with the calculus it may suffice, in order to illustrate the difference to say that the class of functions dealt with is practically limited to the algebraic polynomial and the rational fraction.



With these contentions, bearing in mind the limitation on the classes of functions to which the method is to be applied, the author is heartily in accord. As to the first, who that has studied calculus can fail to recall the pleased surprise with which he realized the power of the method in handling maxima and minima problems, such, for example, as the old standbys: "Find the dimensions of the largest open-top box that can be made from a piece of tin 12 inches by cutting equal squares out of the corners and then folding up the tin to form the sides," or "Find the dimensions of the largest cylinder that can be inscribed in a given right cone." The difficulties of technique, the terrific chunks of analysis which appal the sophomore, occur in connection with functions which are expressly excluded from the proposed course. Another reason which may be urged is that the now general inclusion of graphic representation in algebra textbooks has really paved the way, through the study of the function-concept to which it necessarily leads, for the introduction of the calculus.

The subject stands, in fact, on somewhat the same footing as does numerical trigonometry in its relation to the junior high school course. If we are going to insist upon a logically rounded-out course which shall treat all phases of the subject, then it certainly has no place in the high school program; if, however, we select judiciously, excluding the more difficult classes of functions and the more abstract applications, it is possible to devise a treatment of the calculus which is at once worthy of inclusion and adapted to the capacity of the average pupil in the last year of his high-school course.

We may suspect that the main obstacle in the way of the adoption of this particular recommendation lies in another direction. Mathematics is traditionally the most difficult subject in the curriculum, and calculus by no means the least difficult of the branches of mathematics. In a later chapter of the Report, on the function-concept, the following sentence occurs: "Indeed it seems entirely safe to say that probably the word function had best not be used at all in the early courses." The writer would be inclined to go a step further and suggest that probably, if the committee sincerely desires its recommendation to be generally adopted, the word calculus

had best not be used. The American people will not in our time stand for the introduction of calculus into the high schools—if they know it.

#### REMAINING CHAPTERS OF THE REPORT

It remains to give a brief account of Chapters V to VIII inclusive, which, though not forming an essential part of the plan of reorganization (with the possible exception of Chapter VI), furnish some extremely valuable supplementary and explanatory matter. Of these, Chapter VI may at once be dismissed with the statement that it is a syllabus of the recommended propositions in a course in Demonstrative Geometry, both plane and solid. Likewise, Chapter VII, on the function-concept and the ways in which it can be introduced in secondary-school mathematics, need not detain us long, since the idea has been discussed in connection with the calculus. Its most fruitful suggestion is that the teacher should let no formula pass without asking what would be the effect upon the remaining quantities in the formula of a proposed change in any one of them. This is of course the very essence of functional thinking.

In Chapter V, on college entrance requirements, the most interesting item is an expression of opinion that there is little or no conflict of interest or needs between students who ultimately go to college and those who do not. The opinion is based upon the results of inquiry among college teachers as to the relative value, as preparation for work in their subjects, of the various topics of secondary-school mathematics. It seems that these results agreed closely with the opinions already expressed by the committee as to the general needs of high-school pupils. In view of the preponderance of college representatives on the committee, however, it is questionable whether the two sets of opinions are really independent. No doubt the members of the committee had discussed these very matters with their colleagues in other fields and were well aware of their opinions long in advance of the sending out of formal questionnaires. However, as to the actual soundness of the position itself there is not much doubt.

Chapter VIII, the last chapter in the incomplete form of

the Report, on Terms and Symbols, is a fascinating subject on which the writer would be happy to let himself go, if space did but permit. It is a great satisfaction to find among the terms and phrases destined for the ash-heap the meaningless "simple equation," "affected quadratic," "simultaneous equations" and the error provoking "clear of fractions" and "cancel."

The complete Report, when issued, is to consist of sixteen chapters in all, of which the last eight are of special rather than general interest. Short synopses of them are given in the incomplete form.

#### SUMMARY AND CONCLUSION

To summarize the main points of the Report: "First, the function-concept is the idea best adapted to unify the mathematics course, and should therefore be kept in the foreground throughout. Second, it is unwise to insist too early in the pupils' development upon logical completeness; rather should the subject-matter, especially in geometry and trigonometry, be presented at first in its easier phases and with considerable appeal to intuition, to be supplemented by a later more rigorously logical presentation. Third, the adoption of the principle just stated makes it possible to introduce Intuitive Geometry and Numerical Trigonometry earlier than is now customary. Fourth, drill in algebraic processes should be cut down to the indispensable minimum, and the emphasis laid on the use and interpretation of formulas and the solution of worded problems. Fifth, statistics, as a new topic constantly growing in importance, should be treated in both parts of the secondary-school period. Sixth, mathematics should be a prescribed subject throughout the three years of the junior high school period, but no longer, except for pupils preparing to go to college. Seventh, insistence on thinking in terms of functional relationships renders possible the introduction of the elements of calculus in the final year of the high-school period.

AUBREY E. LANDRY.

## QUARTERLY NOTES OF THE SUPERINTENDENTS' SECTION, CATHOLIC EDUCATIONAL ASSOCIATION

At the meeting of the Superintendents' Section of the Catholic Educational Association held in the Catholic University, Washington, D. C., last April, it was voted to try out the experiment of furnishing at regular intervals a digest of the educational happenings of the various dioceses of the country. It was held by all that the two occasions in the year which found the superintendents gathered together were so far apart as to keep them in ignorance of what was occurring in the meanwhile. Also the distances of traveling are so great that many of the best-willed heads of diocesan school systems are prevented from attending such convocations. Of course these men have plans under way and would be delighted to learn what others are doing. It was to meet this manifold need that the Superintendents' Section erected the tentative office of Section Editor and placed its first year's work in the hands of the present writer.

To make good copy for this article a request was sent to every Catholic school superintendent throughout the country, as well as to the supervisors of the various male teaching communities. The replies have been many and informing. Some have deemed it prudent to report progress without indicating the exact measures which this progress was employing. Others have asked to have their items held over until a future date, as schemes yet in their infancy would then have assumed a more definite shape. Others still have been pleased to gather information that describes what has taken place in the recent past and what movements have lately been placed under way. It is with the notes sent by this last class that our present article is concerned. It will be framed after the manner in which the various archdioceses and dioceses are wont to be arranged.

### BOSTON

The School of Education attached to the Jesuit College of Boston has been led by the Diocesan Supervisor of Schools

to conduct an extension course for the religious engaged in grade school work. This project has been in full swing for the past four years. This year a twenty-hour course on "Methods of Teaching Literature" is being given by the Dean of the afore-mentioned College Department of Education, the Rev. James F. Mellyn, S.J., and Professor William F. Linehan, A.M. To accord with the convenience of the reverend students two lecture centers have been appointed, one in Boston at Cathedral School Hall and the other at St. Mary's School, Lawrence. The course is recognized by Boston College and college credits awarded. The whole underlying idea of this extension work is to lift even higher the teaching efficiency obtaining in the grade schools.

#### PHILADELPHIA

September 5, 1922, the Rev. John E. Flood, LL.D., passed away. His death was sudden. The news was most saddening to those who knew this capable Catholic educator. While our prayers go out for his happy repose, we cannot forget the manner of man he was. Always calm, dignified to a most priestly extent, interested in Catholic education and most genial among his associates, he remains best in our memory as the preacher of the sermon delivered in the Philadelphia Cathedral last June at the opening of the annual convention of the Catholic Educational Association. He had the good judgment to carry on the policies started by his illustrious predecessors in the office of Archdiocesan Superintendent of Schools of Philadelphia. When his own experience ripened, he met new situations with measures of improvement which were sane, forward-looking and Catholic. Our sorrow at his loss is softened to an extent by the action of His Eminence of Philadelphia in placing in office as his successor the Rev. Joseph M. O'Hara, associated in the administration of the schools for the past few years.

The registration of the Catholic schools has mounted up to 120,000. This increase was rendered possible in part by the opening of new schools. It is surprising to learn that since September, 1921, fourteen such schools have been dedicated.

The increase was mainly felt in the section outside the episcopal city, for ten new schools were opened in the country section. The novel happening took place on August 27 last, when at the same hour three schools were dedicated, His Eminence being assisted by Bishop Crane and Msgr. Whitaker.

#### ST. LOUIS

The Rosati-Kain Catholic High School for girls was blessed and opened on Monday, October 2. It is a modern building, constructed along the most approved lines and running its costs up to a quarter of a million dollars. It is the concrete expression of the devotion of the Catholic laity to their beloved Archbishop Glennon, who recently rounded out twenty-five years in the hierarchy of America. Fittingly the Solemn High Mass of thanksgiving offered in the Cathedral by Rev. Paul J. Ritchie, S.T.L., was celebrated in the presence of his Grace, who delivered a sermon on the needs and advantages of Catholic education. After the church devotions special exercises were given in the new school by the girls who form the first class to be instructed in this modern Catholic high school. Six hundred and fifty students are now on the roll. They are housed in a spacious building that has twenty-one classrooms, a gymnasium and a large library. Space is also given over to administration offices and to a cafeteria. The science laboratories are located in an adjoining building.

Just as this celebration was to begin, the Archdiocese of St. Louis was pitched into sadness by the death of its Vicar General, the Rev. Monsignor J. A. Connolly. Long in the office of the Bishop's assistant, chairman of the Board of Education of the diocese for many years, this departed prelate was ever interested in the welfare of Catholic education not only in his diocese but in other parts of the country. He had the distinction of being among the pioneers who formed the Catholic Educational Association. Until sickness stayed his vigorous frame, he was a familiar figure at the annual meetings, attending the various sessions in the rôle of an active participant. The prayers of all lovers of progressive Catholic education will hover around his grave.

## SAN FRANCISCO

The schools of this western archdiocese are now following a new course of study for the elementary grades. The curriculum has been slowly and carefully built up. It has come from the press in a durable form. A list of approved textbooks is a prominent feature. Four years a committee, drawn from the teaching orders of the diocese, have been at work on this syllabus under the directing influence of Rev. Ralph Hunt, the Archdiocesan Superintendent. The labors of those years have been well repaid. It is only natural that attention should now be given the high schools of the archdiocese. It is reported that in academic work a course of study on religion will receive attention this term. In the secular branches the affiliation with the University of California provides for work that is of the approved sort.

San Francisco has been early at work in providing for the professional training of its teachers. The fifth annual summer school stretched its days from June 26 to July 29. The Catholic University of Washington was in charge of the courses. No less than fifteen recognized courses were given. Rev. Dr. Peter C. Yorke is now continuing the good work of the summer by delivering on Saturday mornings a thirty-hour course on "The History of Christian Worship." His lectures follow the plan of his new book on "The Mass" which has recently come from the press and which is widely used in the eighth grade and the first year high school. The attendance has been most flattering. About 350 religious and many lay are regularly at the lectures.

## ALTOONA

The chief education achievement of this diocese is the opening this fall of two central high schools. One is located in the episcopal city and other in Johnstown. The student body is recruited from the vicinities as well as from the cities themselves. The work began with only freshman classes, and in them are 329 children. Two drives for \$100,000 each have resulted in the erection of two eighteen-room buildings where in the most modern appointments obtain. The course of study

embraces academic, commercial and scientific work. To obtain a proper teaching corps all parish high schools and all the commercial schools have been closed. Next September priests will enter the faculties, handling religion and Latin.

Two new schools were opened last September. Three others have been placed under construction. But in the midst of this rejoicing over the expansion of his school system, the Bishop notes the absence of sufficient religious vocations and finds difficulty in placing teachers in all his classrooms.

#### BROOKLYN

The main items of interest from this eastern diocese should open with a remark about the high school drive which the Bishop began on Sunday, November 12, and which will close on Thanksgiving Day. The Rt. Rev. Thomas E. Molloy, D.D., though his first year in office is only nearing its end, has approached his people for a two-million high school fund. He promises them in return to erect and equip three central high schools, located in such a manner as to take care of the greatest number of his high school children. At the moment of writing the diocese is alive with a pronounced desire to put the drive "over the top." The next report will furnish confirmation of this wish. Meanwhile, to accommodate the girls who were unable to secure registration in existing Catholic high schools, the Bishop opened last September three extension high schools for girls; 267 children enrolled their names. The work done here is approved by the State Department of Education.

The tentative course of study which has been in use in the elementary schools since 1918 was replaced this September by a final draft. This syllabus is the result of the labors of a committee. General satisfaction has met this publication. On the requirements of the diocesan course of study examinations will be given every term to all the grades from the third to the eighth included. Plans have been laid to work out a course of study for the high schools of the diocese. The committee should finish its sessions by the end of June, and in September the schools will begin to follow a new schedule which will give prominence to religion and at the same time conform to state standards.



A venture has gotten under way in Brooklyn which is an experiment and worthy of attentive consideration by Catholic superintendents who have large numbers of lay teachers in their schools. A three-branch normal extension school has been opened in various sections of the diocese. The attendance has been compulsory for lay teachers holding office for less than five years and has been opened to those teachers whose tenure of teaching has been longer and who are anxious to advance themselves. The average attendance on a lecture day is 150. The staff of teachers is drawn from the female religious orders and also from the diocesan clergy. The entire course is free.

To meet the pressure of work the Bishop has opened a downtown office for his superintendents. It is located in the business section of the city and is handy of access to the clergy and the religious. It widens the influence which the superintendents have, since their advice is easily sought. To meet the expense of fitting out the office and also to secure funds for conducting the office in an up-to-date manner, a per capita school tax has been levied by the Ordinary. It is collected by the superintendent.

#### DULUTH

In this diocese there has been of late a striking growth in the enrollment of the Catholic schools. This is especially true of the Catholic high schools. They are two in number. The registration in these high schools has jumped 50 per cent this term. This is evidence sufficient that throughout the country Catholics are awakening to the importance of secondary education if the present generation of Catholic youths and maidens is to figure prominently in the upper levels of American opportunity.

A notable change in terminology has been introduced into this diocese under episcopal sanction. The old-time title of "Parish School" has been removed. Hereafter the edifices of learning supplied by our Church will be known officially as the "Public Catholic Schools." It will remove the narrow parish spirit that was necessary in the past and will make possible the concern of wealthy parishes for the Catholic

education of children living in the lower sections of our American cities where large families abound amid great poverty. Moreover, the American tone of Catholic education will be put more to the fore.

Besides introducing the system of having one Sister designated as the Diocesan Supervisor of Music with authority over all the schools, Duluth plans to continue the intelligence survey begun last year. Approved scales are employed. This survey is prosecuted in the hope of providing a better grading for the children of the grades. In addition the idea is cherished that a step may be made to compose special classes for under-developed boys and girls. This diocese gives promise of much healthy experimentation.

#### HARRISBURG

Four hundred children form the increase in the registration of the schools over the report for the preceding year. Two new schools were opened this term, adding further numbers of the Catholic school population. The summer course work of the religious has reached high figures. The superintendent conservatively estimates that over 90 per cent of the Sisters followed extension work during the past summer.

#### HARTFORD

This is a period of school construction for this eastern diocese. The larger cities are witnessing the erection of more Catholic schools or the replacing of old structures by modern buildings. So advanced are the views of the Catholic people on what a school should be, that a Catholic school now under erection has provisions for a gymnasium and a swimming pool. This is a marked departure even in public school construction.

At Waterbury the Sacred Heart High School has enrolled its first students. The freshman class has 38 girls in it. Each year another class will be added. The Sisters of Mercy are in charge. The course of study embraces not only academic work, but also commercial subjects. Only girls are admitted. The applicants far outnumbered the accommodations, with the result that many were denied admission. This high school has applied for recognition by the Catholic University

at Washington. A professional physical training teacher has been engaged, and a lay person teaches oral English and expression. The rector plans to have quality as well as quantity.

#### PITTSBURGH

The most talked-of development in Catholic education is the diocesan normal school which opened in September of last year. The staff is recruited from the Knights of Columbus Evening School for Ex-Service Men. The sessions are conducted on Saturday mornings and cover not only academic work but also strictly pedagogical training. Last year the attendance was 400 Sisters, but the present term finds this number swollen to 700. Such is the high standard of the staff and the teaching that the Pennsylvania State Department of Education, after a close inspection, has pronounced the Normal School to be engaged in high class work.

Another step forward is the establishing of an art center. Miss Mary McMunigle, Art Supervisor of the Schenley High School of Pittsburgh, conducts bi-weekly lessons in art work and art supervision at which the various communities of the diocese have two representatives present. These serve to impart their lectures to the members of their own communities. Not only is the art work of the schools improving, but there is being gradually built up an efficiency in art supervision that will keep the standards of this special school labor high even when the inspirer will be removed by death.

#### TOLEDO

The usual school health work, so familiar to the superintendents in the east, and which is in many places conducted by the city authorities for both public and private schools has been introduced into the Diocese of Toledo. One school was selected as an experiment. Here a hired nurse was in constant attendance and six doctors volunteered their services. The experience of last year was most satisfactory. Unhealthy child conditions were remedied. It is the cherished hope that this regular nurse and doctor care of the children will become a fixed feature of the schools of the Toledo Diocese.

Higher education is receiving close study in this Catholic section. The Central Catholic High School, which opened its doors in September, 1920, and which that year enrolled 196 boys and girls, closed last June with a register of 451 students. The superintendent reports that this year's indications are that about 600 children will be in attendance at this particular high school. While this enrollment is most satisfying, yet there lies room for great improvement. Out of 1,269 children who were graduated from the Catholic grade schools last June only 675, or about one-half, are found now in Catholic high schools. It is well for the superintendent to dwell upon the seriousness of this situation. He well observes that the Catholic people are called upon "either to provide secondary schools or to forsake the century-old Catholic position in education." Toledo rounds out its educational equipment by receiving this September 25 girls as the freshman class in the newly opened Mary Manse College for Women.

A striking point in the organization of the school facilities of this diocese is the Diocesan Teachers' College, which began its labors this past summer. The classes are held in the Central High School. Experienced and approved professors presided over the summer session. The curriculum was all-embracing. In addition to the usual subjects, one notes courses on religion and the social sciences. During the present school year the superintendent plans to use the facilities of this diocesan agency to give extension courses on Saturday mornings to the religious. We note with personal pleasure that he plans also to take care of the professional teacher training of the novices.

#### COMMUNITIES

While the male teaching orders report the necessity of refusing many offers to take charge of new schools, and while they lay emphasis on the need of providing more religious vocations, yet the most noteworthy information coming from them centers in the Christian Brothers working in California. They have undertaken a distinct innovation in Catholic educational circles. This September the authorities determined to place their scholastics in a recognized college and have them

follow the course therein prescribed. All of their scholastics were enrolled as members of the freshman class of St. Mary's College at Oakland. Anxious eyes will keep turning to California. It is a big and progressive movement that is there under way. The idea is novel to keep our teachers at college work with main attention resting upon educational principles and methods until they finish the course and then locate them in classrooms. Of course such a procedure means much for the efficiency of Catholic high-school teaching. While the experiment is passing through its early stage and while the criticism of many may be gathering about it, the Catholic school superintendents will, as one man, wish the venture the richest success. It points to a brighter day in our educational efficiency.

#### CONCLUSION

In bringing these "Quarterly Notes" to a close the writer would express his thanks to the various members of the Superintendents' Section for their kind cooperation and also to the editors of the CATHOLIC EDUCATIONAL REVIEW for their warm welcome into the columns of their publication of these items of educational interest for Catholic educators. At the next insertion other dioceses will be featured that are missing in the report at this time. Despite the saddening news from the Oregon election, every reason obtains why we should, as Catholics and Americans, take delight in the progress being secured in widening the reach and elevating the standards of our American Catholic seats of learning.

REV. JOS. V. S. McCLANCY,  
*Section Editor,*  
*Superintendents' Section, C. E. A.*

## INITIATING A TESTING PROGRAM<sup>1</sup>

In the *Educational Research Bulletin*, issued by the College of Education of the Ohio State University, under date of October 25, 1922, P. R. Stevenson discusses the preliminary steps necessary to the initiating of a testing program. Inasmuch as many of our diocesan systems are now making use of the new measuring devices, or are at least considering the advisability of doing so, a summary of this discussion might prove helpful.

Mr. Stevenson feels that, in spite of possible mistakes and lack of expert skill, a testing program carried out by the local teachers, under the direction of the superintendent, is more helpful in the end, than when the entire work of planning, testing, scoring papers and interpreting results is done by experts from the outside. The reason is that the findings of outsiders generally contribute very little except results in the mass, and offer a minimum of suggestion concerning the difficulties of the individual pupil and means of improving instruction. However, there are certain common mistakes to be guarded against. These he lists as follows:

1. An attempt is made to test all pupils in the system.
2. Too many different tests are used.
3. The tests selected are too difficult for inexperienced teachers to give and score.
4. Mistakes are made in ordering the tests. For example, a given reading test may be in two divisions, one for grades III, IV, and V, and another for grades VI, VII, and VIII. Not knowing this, officer finds that he has ordered too many tests for grades III, IV, and V, and none at all for grades VI, VII, and VIII.
5. The technique of giving tests is not uniformly followed. Some teachers allow more time than others and give the directions in a different manner. As a result the data are not comparable.

These mistakes can be obviated to a large extent, if careful planning precedes the actual work of testing. Such planning involves the consideration of a number of factors, chief of which are the following:

1. The purpose of testing should be defined according to the problem at hand. Every schoolman is conscious of a great number of problems that urge attention. He must choose the

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<sup>1</sup>Stevenson, P. R., "Preliminary Steps in Initiating a Testing Program." *Educational Research Bulletin*, Vol. I, No. 17, p. 155.

one which he deems most important and fundamental, here and now, and orientate his testing program accordingly. Standardized tests can be used for many purposes. Stevenson enumerates a possible twenty-six:

1. For diagnosing common and individual errors as a basis for remedial instruction.
2. For prognosis of pupils' abilities.
3. For classification of pupils according to ability.
4. To determine whether sufficient time is being spent on a given subject.
5. As a means of reporting to parents.
6. As a means of solving administrative problems.
7. As a means of measuring progress in a given grade or from grade to grade.
8. To fix standards of achievement for different grades.
9. To evaluate different methods of instruction.
10. As a basis for individualizing instruction.
11. As a basis for obtaining and holding public support.
12. As a basis for measuring the efficiency of teachers.
13. As an aid to the teacher in making close estimates of the pupils' abilities.
14. To enable the teacher to locate her own weakness.
15. To show places where certain subjects are understood or sufficiently learned, where certain subjects are over-stressed.
16. To be used as a check on the courses of study.
17. To show the most efficient distribution of time, length of drill periods, length of recitations, and number of classes per week.
18. As an aid in determining the amount and kind of supervision needed.
19. As an aid in organizing the supervisors' work.
20. As an aid in classifying pupils who come into the school from other systems.
21. As a practical basis for promoting pupils.
22. As a standard for the teacher in estimating her work.
23. As a means of interesting children in school work and improvement. (Especially is this true if charts or graphic records of their own work are kept.)
24. As a protection to the teacher or principal from the irate parents. (Parents who are not satisfied with the teacher's marks may be shown definitely how their child stands in relation to the other children of the room.)
25. To show the relative standing of different grades or buildings within a system or a comparison of these with other cities.
26. To show where emphasis on different subjects should be placed.

While more than one question may be answered by means of a testing program, and the results may be classified in different ways, it is better to attempt one thing at a time.

2. Some judgment must be brought to bear on the selection of tests. Not all tests are equally good, nor will any one good test prove useful in the light of the particular problem under consideration. The following criteria are suggested:

*Validity*—Does the test measure what it purports to measure?

*Reliability*—Does it yield the same results when given on different days?

*Objectivity*—(a) Are the directions for giving the test and the trial exercises of such a nature that similar results will be obtained by different experimenters?

(b) Are the pupils' answers of such a nature that they may be readily scored by means of a key so that the score obtained will be the same when the papers are graded by different teachers?

*Norms*—Have age or grade norms been established upon a sufficient number of cases?

*Range of Abilities*—Does the test differentiate between bright, average, and dull pupils?

*Interest*—Is the test interesting to the pupils so that they will put forth their maximum effort?

*Forms*—Are there two or more comparable forms of the test so that improvement can be measured?

*Cost*—Other things being equal, is the test the most economical measure of the product desired in terms of money and time spent in giving and scoring it?

Over and above this, the superintendent should secure samples of the tests he intends to use and study them carefully in order to obtain: (1) The correct form and division of each test for each grade; (2) the proper instructions for giving and scoring the tests; (3) tests which are not too complex for his teachers to administer.

3. In administering the program, the superintendent should first of all see that all concerned in the work realize its nature and importance. In the case of the Catholic schools, it would seem necessary, in most cases, to acquaint the pastors with the value of tests as a means of improving school work, else prejudice, based on misconception, may handicap the program. Teachers likewise need to be trained in the proper method of giving the tests. This may best be accomplished by giving the tests to the teachers just as though they were



pupils and having them score the results. Some preliminary practice on smaller groups will likewise prove helpful in training them in the technique of giving the directions properly and watching the time limit.

The appended bibliography should prove helpful in this connection.

#### THE TESTING PROGRAM

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G. J.

## THE ART OF GREGORIAN MUSIC

(Continued)

### III

The most striking characteristic of plainsong is its simplicity, and herein it is truly artistic. Among the Greeks, simplicity was the essential condition of all art; truth, beauty, goodness cannot be otherwise than simple.

The true artist is he who best—that is, in the simplest way—translates to the world without the ideal conceived in the simplicity of his intellect. The higher, the purer the intellect, the greater the unity and simplicity of its conception of the truth: now, the closest interpretation of an idea which is single and simple is plainly that which in the visible world most nearly approaches singleness and simplicity. Art is not meant to encumber the human mind with a multiplicity which does not belong to it: it should on the contrary tend to so elevate the sensible world that it may reflect in some degree the singleness and simplicity of the invisible. Art should tend not to the degradation, but to the perfection of the individual. If it appeals to the senses by evoking impressions and emotions which are proper to them, it only does so in order to arouse the mind in some way, and to enable it to free itself from and rise above the visible world as by a ladder, cunningly devised in accordance with the laws laid down by God Himself. Whence it follows that plainsong is not simple in the sense that its methods are those of an art in its infancy: it is simple consistently and on principle.

It should not be supposed that this theory binds us to systems long since out of date: the Church in this matter professes the principles held by the Greeks, the most artistic race the world has ever known. In their conception, art could not be otherwise than simple. Whenever I read Taine's admirable pages on the simplicity of Greek art, I am constantly reminded of the music of the Church. Take for instance, the following passage: "The temple is proportionate to man's understanding—among the Greeks it was of moderate, even small, dimen-

sions: there was nothing resembling the huge piles of India, of Babylon, or of Egypt, nor those massive super-imposed palaces, those labyrinthine avenues, courts, and halls, those gigantic statues, of which the very profusion confused and dazzled the mind. All this was unknown. The order and harmony of the Greek temple can be grasped a hundred yards from the sacred precincts. The lines of its structure are so simple that they may be comprehended at one glance. There is nothing complicated, fantastic, or strained in its construction; it is based upon three or four elementary geometrical designs."<sup>12</sup>

Do you not recognize in this description, Gentlemen, the unpretentious melodies of the Gregorian chant? They fill but a few lines on paper: a few short minutes suffice for their execution: an antiphon several times repeated and some verses from a psalm, nothing more. They are moreover so simple that the ear can easily grasp them. There is nothing complicated, weird or strained, nothing which resembles those great five-act operas, those interminable oratorios, those Wagnerian tetralogies which take several days to perform, bewildering and confusing the mind.

The same simplicity is found in Greek literature and sculpture. To quote Taine again:—"Study the Greek play: the characters are not deep and complex as in Shakespeare; there are no intrigues, no surprises—the piece turns on some heroic legend, with which the spectators have been familiar from early childhood; the events and their issue are known beforehand. As for the action, it may be described in a few words—nothing is done for effect, everything is simple—and of exquisite feeling."

These principles, Gentlemen, may all be applied to plainsong. "No loud tones, no touch of bitterness or passion; scarce a smile, and yet one is charmed as by the sight of some wild flower or limpid stream. With our blunted and unnatural taste, accustomed to stronger wine (I am still quoting Taine) we are at first tempted to pronounce the beverage insipid: but after having moistened our lips therewith for some months, we would no longer have any other drink but that pure fresh

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<sup>12</sup>Taine, *Philosophie de l'art en Grèce*, p. 66 et seq.

water; all other music and literature seem like spice, or poison."<sup>13</sup>

You will no doubt ask how so simple an art, from which the modern means of giving expression are systematically excluded, can faithfully interpret the manifold and deep meaning of the liturgical text. Seemingly this is impossible. But here you are mistaken, Gentlemen. In music, as in all art, the simpler the means, the greater the effect and impression produced. Victor Cousin has a telling saying:—"The less noise the music makes, the more affecting it is." And so simplicity excludes neither expression nor its subtleties from the chant.

What then is this expression, whence does it spring, and what is its nature? Let me make yet another quotation, for I like to adduce the theories of modern authorities in support of the aesthetics of the chant: behind their shelter, I shall not be exposed to any charge of having invented them to suit my case. M. Charles Blanc, in his "Grammar of the Graphic Arts," says that "Between the beautiful and its expression there is a wide interval, and moreover, an apparent contradiction. The interval is that which separates Christianity from the old world: the contradiction consists in the fact that pure beauty (the writer is speaking of plastic beauty) can hardly be reconciled with facial changes, reflecting the countless impressions of life. Physical beauty must give place to moral beauty in proportion as the expression is more pronounced. This is the reason why pagan sculpture is so limited in expression."<sup>14</sup> I am well aware, Gentlemen, that in sculpture, more than in any other art, the greatest care must be taken not to pass certain appointed bounds, if the stateliness which is its chief characteristic is to be preserved. I am also aware that in other arts, such as painting or music, it is legitimate to indulge more freely in the representation of the soul's manifold emotions. All this I grant, Gentlemen: nevertheless, it must be acknowledged that these distinctions are very fine indeed, and that in every art, the higher laws of aesthetics are the same. The laws of musical expression are analogous to those of plastic expression: there too it may be

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<sup>13</sup>*Taine, op. cit.*, p. 113.

<sup>14</sup>*Charles Blanc, Grammaire des Arts du Dessin*, p. 519.

asserted that pure musical beauty accords ill with the tonal, metrical or rhythmic changes of a melody reflecting the manifold impressions of the soul in the grip of its passions. There too we may say that the more intense is the expression, the more the beauty of the music as music gives way to moral beauty. How then are we to reconcile beauty, by its very nature serene and immutable, with the restlessness and versatility which are the essential characteristics of expression? The problem is by no means easy of solution.

Ancient art, with deeper insight, loved beauty so much that it shunned expression: our more sensual modern art endeavors to obtain expression at the expense of beauty. But the Church in her song has found, it would seem, the secret of wedding the highest beauty without any change to a style of expression which is both serene and touching. This result is attained without conscious effort. For as a sound body is the instrument of a sound mind, so the chant, informed by the inspired word of God, interprets its expression. This expression is enhanced both by the smoothness of the modulations, and by the suppleness of the rhythm. And as the melody is simple and spiritual, so likewise is the expression: it belongs, like the melody, to another age. It is not, as in modern music, the result of surprise, of discord, of irregularity or disorder; it does not linger over details, nor endeavor to chisel every word, to cut into the marble of the melody every shade of emotion. It springs rather from the general order, the perfect balance and enduring harmony of every part, and from the irresistible charm born of such perfection. Measured and discreet, ample liberty of interpretation is left to the mind by such expression. Always true, it bears the signal stamp of the beauty of fitness: it becomes the sanctuary, it becomes those who resort thither that they may rise to the spiritual plane. "No defilement shall touch it," no dimness, nor stain but a limpid virginal purity: like the ancient Doric mode, it breathes modesty and chastity.

*(To be continued)*

## CLASSICAL SECTION

The editor of this section earnestly solicits queries regarding any phase of classical studies. He will endeavor to answer all such questions personally, giving special notice in these columns to whatever he regards of sufficient general interest. A word from you regarding your solution of any of the many problems concerned with the teaching of the classics will also be gratefully received, and will be placed here with due credit at the disposal of our Catholic teachers.

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Many questions have been asked regarding the pronunciation of Latin. Briefly, we may say that there are three different pronunciations current in the Catholic schools of the United States: the Continental (sometimes called English or Modern, to be identified by the pronunciation of *caelum* as salem), the Italian (i.e., modern Italian), and the Roman (i.e., ancient Roman, sometimes called the Reformed). The Continental pronunciation grew up in central Europe, where Latin was pronounced like the native tongue, and thence spread to England and America. No one has ever hazarded the thought that the ancient Romans pronounced their language in that manner. There are no good reasons for using it, historical or otherwise, and it is fast dying out in our schools.

There are no *historical* reasons for the use of the Italian pronunciation. The fact that Italian is a descended language of Latin, despite identity of locality, holds equally well for French, Spanish, and other Romance languages, and to say that the pronunciation of any language could remain static for over 2,000 years is an absurdity unworthy of remark.

Abundant evidence is at hand at least for a very close approximation to the pronunciation of Latin used by the Romans of the Classical period, and a true teacher's love for historical truth should urge him to adopt it. In brief, this evidence is obtained from (1) the Roman writers themselves, (2) inscriptions, (3) Greek transliterations of Latin words, and (4) a study of the sound-changes of Latin itself. This material, which is truly extensive, can be found fully treated

in any historical discussion of the Latin language. The following are especially to be recommended to the high-school teacher:

Bennett, C. E., "The Latin Language." Boston, 1907.

Lindsay, W. M., "The Latin Language." Oxford, 1894.

Roby, H. J., Latin Grammar, Vol. 1, 4th ed., pp. xxx-xc. London, 1881.

Sturtevant, "The Pronunciation of Greek and Latin." Chicago, 1920. The Restored Pronunciation of Latin and Greek. London, Murray.

The recommendation of the Italian pronunciation by the Holy See, we feel certain, had no reference to schools. The use of the Italian pronunciation in all church functions has now become an established tradition, but that need not interfere with our using the pronunciation of Latin which Caesar, Cicero, and Vergil themselves used, when we study the works of these authors. It is no difficult matter to know and use both, the Roman in the Latin class, and the Italian when, for example, we are teaching children the hymns of the Church.

Furthermore, it may be stated that practically all non-Catholic schools in America and Europe use the Roman pronunciation, that many state boards of education require it of all schools under their jurisdiction, and that the Catholic Educational Association has already indicated its approval of it (1908 and 1909).

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There are many simple means of arousing the interest of your Latin classes, which will not detract seriously from the main work of the day. Anything which links the Latin of the classroom with the Latin about the pupil in his everyday life is particularly effective. Thus a Sister writes that every week in her class she puts the Gospel of the following Sunday on the board and makes it an object of special study.

Latin songs and hymns may be employed to good advantage. These will be found very useful in improving the pupils' pronunciation and in training the ear. The following are some of the many collections of songs and hymns:

Flickinger, Roy C., "Carmina Latina." Univ. of Chicago Press. Price, 11 cents, postpaid (cheaper in quantities). This

pamphlet contains the Latin words of eleven songs, such as, "America," "The Star Spangled Banner," "Gaudeamus Igitur," etc.

Moulton, W. A., *Latin Hymns*. Benj. Sanborn, Boston, 1904.

Geyser, A. F., S.J., "Musa Americana" (First Series). Loyola University Press, Chicago. Price, 15 cents. Latin versions of patriotic songs.

Geyser, A. F., S.J., "Musa Americana" (Second Series). Loyola University Press, Chicago. Price, 25 cents. Latin versions of old favorites, e.g., "Home, Sweet Home," "The Old Oaken Bucket," etc.

Germing, M., S.J., *Latin Hymns*. Loyola University Press, Chicago. 1920.

Brown, Calvin S., *Latin Songs*. Putnam. Price, \$2.00. A large collection of ancient Latin poems, medieval hymns, and versions of old English and German songs.

The turning of the words of some popular song into Latin may be made a small project for one of your classes in Latin.

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Surely no one can teach a subject well if he entertains any doubt as to its utility in the school curriculum. Indeed, we would go a step further in the case of the teacher of Latin and say that no one can teach the Latin well unless so convinced of its value in modern education as to be ready to support it openly and fight for it. The teacher of Latin must have a positive enthusiasm for his work, and must be ready with telling arguments to meet any hostility within or without his classroom.

As useful works on the value of studying the Classics, we would mention:

———, "The Value of the Classics," Princeton University Press, Princeton, N. J.

———, "Practical Values of Latin," printed by "The Classical Association of the Atlantic States," April, 1915.

Kelsey, "Latin and Greek in American Education."

Perhaps the most useful of all, as containing arguments of greatest appeal to the more materialistic of our people, is "The Relation of Latin to Practical Life," by Frances E. Sabin, published by the author at Madison, Wisc. This book



is made from an exhibit of charts once arranged by the author to illustrate the utility of Latin, and it may be made the basis for a similar exhibit, if one so desires.

For other literature of this nature, address Prof. Shirley Weber, American Classical League, Princeton, N. J. A price list of timely pamphlets which are available in any quantities will be gladly sent upon request.

The values of the study of Latin have been declared to be four: practical, disciplinary, cultural, and religious. We propose to discuss each one of these topics in subsequent numbers of the *REVIEW*.

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Dean West's annual report as president of the American Classical League contains much interesting and encouraging information. The Classical Investigation has made wonderful progress. The three special investigators, W. L. Carr, Mason D. Gray, and W. V. McDuffee, are receiving the voluntary services, without material compensation, of about three thousand classical teachers and nearly one thousand teachers of English, French, and history. The spirit of impartiality and thoroughness in the whole investigation has won the approval of educators generally and is producing a feeling of confidence everywhere. At present it includes 110,000 pupils in 716 secondary schools and will be extended in another year. Announcement is also made of the appropriation of \$30,000 by the Carnegie Corporation for the general work of the American Classical League. So far as returns are available, the enrollment of pupils, while showing only slight gains in Greek, shows a strong advance in Latin.

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The Honorable Charles Evans Hughes, Secretary of State, in a paper read at the last General Meeting of the National Educational Association, and entitled "Aims in American Education," has made many pertinent and timely observations regarding the present status of our school system, which are of special interest alike to Catholics and Classicists. The following is a sample:

There is at present (in high schools and academies) a bewildering and unsuccessful attempt at comprehensiveness.

It fails of its purpose in giving neither adequate information nor discipline. It asks too much of the student, and too little. I believe that we need to have a few fundamental, substantial studies which are thoroughly mastered. I am one of those who believe in the classical and mathematical training, and I do not think that we have found any satisfactory substitute for it. But the important point is the insistence upon concentration and thoroughness.

I think, also, that we have done too much to encourage intellectual vagrancy in college. Of course there should be opportunity to select courses having in view definite scholastic aims, but we have gone so far that a "college education," outside of technical schools, may mean little or nothing. It is a time for reconstruction and for the establishment of definite requirements by which there will be secured better mental discipline, more accurate information, and appropriate attention to the things of deepest value which make for the enrichment of the whole life of the student.

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We are pleased to announce the appearance of a second volume in the "Our Debt to Greece and Rome" series, entitled "Horace and His Influence," and written by Grant Showerman. It is a splendid piece of work, and well up to the standard of the first volume of the series. This will be reviewed in greater detail at a later date.

ROY J. DEFERRARI.

## EDUCATIONAL NOTES

ARCHBISHOP CURLEY'S APPEAL FOR THE CATHOLIC UNIVERSITY

ARCHBISHOP'S RESIDENCE  
408 NORTH CHARLES STREET  
BALTIMORE, MD.

RIGHT REVEREND DEAR BISHOP:

The near approach of the First Sunday of Advent, the date fixed by the Holy See for the annual collection in favor of the Catholic University of America, impels me to address you with brotherly earnestness in favor of that great work. Four popes have strongly commended the University to the Catholic clergy and people as the proper and authorized center and source of our Catholic educational system, and have asked for it the generous support of the faithful. It cannot be that their holy interest in our Catholic education is unjustified, or that their appeals will fall on deaf ears.

This very year Pius the Eleventh has summed up the whole mind of the Holy See in regard of the higher education of American Catholics, and in words of great weight and force asks for their University the most liberal support, calling it "the most useful of their many works." It is significant that the new pope, himself one of the most famous of modern scholars, should make our University the subject of his first Apostolic Letter to American Catholics, and should therein exhaust the principal arguments for its generous support and immediate development.

Going to the heart of the question, he tells us that "the whole thought and concern of the entire American episcopate is to be centered on the University," and that all should have at heart its development "since it was established for the benefit of all the dioceses of America."

A sense of the common good, of common responsibility and common duty, permeates this great pontifical document, than which no more definite utterance on Catholic higher education has come from the Chair of Peter. Three things, he says to all the Catholic bishops of the United States, will

be accomplished by the cordial support and rapid development of the University:

1. The best among your clergy and laity will be so educated and duly provided with knowledge that they will prove a credit to the Church, and will be able to explain and uphold the Catholic faith.

2. The teachers in your seminaries, colleges, and schools, from this time on, will be properly trained, not only equipped with all manner of culture, but thoroughly imbued with a genuine Catholic sense.

3. There will be close cooperation and unity in the formation of youth—a matter of utmost importance, especially in America where the work of education is conducted on such firm and definite principles of organization that all the schools are linked together in a certain uniformity and system.

Our Catholic University of America appeals to the Holy Father as the proper nursery or training school of Catholic teachers for our diocesan seminaries, religious novitiates, and Catholic colleges. Indeed, if all the choice young men who are destined to teach in our numerous institutions of learning, ecclesiastical and secular, were sent to the Catholic University for their proper formation, there would soon be realized in every diocese and in every religious order and community all the ardent hopes of the Holy Father. Finally, it is to our University, generously supported and fully developed, that the Holy Father looks for that higher degree of uniformity and system which modern conditions have made possible and for realizing which he considers our American genius especially well fitted.

Looking out upon the world from the high seat of the Vatican and rightly appreciating, as Vicar of Jesus Christ, "the deep causes of the world's restlessness and discontent," he tells us that the anxiously awaited return of good order to human society depends upon education. But not on any and every sort of education. The saving education he speaks of "is that in which instruction is based on religion and virtue as its sure foundation, and which the Church unceasingly has commended in every way." Speaking frankly, it is his judgment as it was that of Leo XIII, Pius X, and Benedict XV, that through the satisfactory growth and develop-

ment of our Catholic University the American episcopate will accomplish this ideal of Catholic education, "will derive the greatest benefit from a home of study wherein Catholic youth are more thoroughly trained in virtue and sacred science," and whence they will one day issue "to spread more abundantly throughout the world the light of knowledge and of Christian wisdom."

The Catholic University is surely not unworthy of the eloquent advocacy to which the Holy See in this noble letter commits itself. It has served our common Catholic interests in a practical way by the creation and conduct of great works of education and charity that depend upon it for life and action. It has provided a superior training for hundreds of excellent priests in many dioceses and has sent them home to teach in our seminaries and colleges, to conduct the school systems in their dioceses, to organize diocesan charities, to sustain the Catholic press, to become apostles of social truth and action. From all parts our Catholic teaching sisterhoods frequent it in large numbers for the educational opportunities it offers. That most helpful work, the Catholic Encyclopedia, is deeply indebted to the University. It is no small tribute that seventeen members of the American Catholic hierarchy have come from the University. Though young in years, it has sent out over a thousand lay graduates, lawyers, doctors, journalists, scientists, business men, often honored by their fellow-citizens with places of trust, and always loyal to principles of Catholic truth and honor.

Out of the donations of the faithful it has acquired a large academic estate in trust for future ages. It has shed honor on the Catholic Church at the national capital by the number and splendor of its buildings, by its noble appearance, and by the manifold public service of its daily life. It welcomes yearly our Catholic people from every state and diocese and lends dignity and comfort to their meetings and conventions.

Its chief merit, however, is the rich and secure promise of future growth, the evidences of which are seen on all sides and are felt by every loyal Catholic heart.

Some growth of its annual revenue is immediately needed

by the University. Its hundreds of professors, most of them Catholic laymen, with wives and families, have a right to some increase of their modest salaries. The expenses of heat and light, the upkeep of the beautiful grounds and buildings, the constant equipment of the laboratories and the library, call for heavy expenditure, of which the students can meet only a part. New buildings are demanded by the great growth of the last ten years. If every adult Catholic will make annually a generous offering to the University Collection, our immediate needs would be cared for, and our minds left free to plan efficiently that development of the University which the Holy Father suggests in his paternal letter to our American Catholic bishops.

Indeed, it is to this Annual Collection, so cordially recommended by the Holy See and the American episcopate, that we owe in very large measure the actual development of the University. May Mary Immaculate, Seat of Wisdom, and Patroness of the University, as of the American Catholic Church, move the hearts of all our faithful people to rally strongly to the support of this great educational work, which does them so much honor at present, and is destined to honor and comfort them in a yet higher degree!

I beg of you then most respectfully, dear Bishop, to aid in every possible way the work of the University. Without that generous help it cannot make the progress that its mission demands. As Chancellor I will be most grateful if you can see your way to send to your clergy and laity a word of encouragement on the occasion of the announcement of the Annual Collection, so that this year's contributions may surpass in amount all former efforts.

Cordially yours in Xto.,

✠ MICHAEL J. CURLEY,  
*Archbishop of Baltimore.*

October 24, 1922.

#### DR. CAPEN AND EDUCATIONAL REFORMS

Dr. Samuel P. Capen, former director of the American Council on Education, in his inaugural address as chancellor of the University of Buffalo, N. Y., Saturday, October 28, levelled

constructive criticism at higher institutions generally and expressed the hope that the University of Buffalo, because of its freedom from the fetters of tradition, might set an example in overcoming the conditions he mentioned.

Viewing American higher education in its cosmic aspects, Dr. Capen said, certain disconcerting facts immediately are evident. Nearly every type of institution, except the agricultural college, is overcrowded, congestion being most pronounced in colleges of arts and science. At the same time, he held, there is a general belief that the intellectual morale of college students has declined. The explanation most frequently given for this, he explained, is the "lack of motivation of the college of arts and sciences."

Some of the educational conditions that need to be corrected, Dr. Capen said, are:

(a) The period devoted to elementary education is too long. Efficiency is offset by new subjects crowded into the curriculum, and proof is wanting that the so-called enrichment of the elementary curriculum has increased pupils' intellectual power.

(b) Secondary education begins too late and ends too soon, failing to comprehend the whole period of general formal training. It is too diffuse and therefore superficial, providing very imperfectly for the preparation of those who straightway must earn a livelihood.

(c) Fifty per cent of the work done in colleges of arts and sciences rightly belongs in the secondary schools, so that it becomes necessary to provide teaching methods and disciplinary régime in college for immature boys and girls rather than for men and women seriously entering upon preparation of their life work. There is a prodigal waste of time in college.

Ignoring for the moment the splendid achievements of the professional schools, the first thing clamoring for rectification is the fact that Americans enter upon professional careers at least two years later than citizens of other countries, and the delay constantly is being increased by professional interests themselves which seek to extend the time devoted to training and impose higher requirements without reference to their effect on the educational scheme as a whole.

The three obvious steps to provide for the regeneration of education, Dr. Capen declared, are:

(a) Admission to college and continuance there should depend on far more searching process of selection than any that now prevails. The creation of tests all the time is going forward, but the ultimate decision as to whether a student is qualified to remain can justly be made, "if the moral courage of the faculty can stand the strain."

(b) As early as possible in the college course there should be provision of opportunities for independent study, carried on in the spirit of research without meticulous oversight and with judgment only of the final results. None should be allowed to graduate who have not demonstrated their capacity for independent study and registered definite mastery of some field of knowledge.

(c) The college should adopt all means possible to place secondary education where it properly belongs, and enter into cooperation with the school systems from which the majority of its students come for establishment of methods of redistribution that will prove of advantage to college and schools.

Dr. Capen said:

The college of arts and sciences must be regenerated or it will die. It will be cut up into a multitude of professional divisions and disappear. Similarly, much of the confusion that now exists in the relation of the college to the professional schools could be cleared up by studies designed to reveal just what general information and what knowledge of special subjects are actually necessary for the several professional courses.

Organizations of doctors, lawyers and dentists are forcing the universities both to extend the period devoted to training in the professional school and to impose higher and higher requirements in the way of preliminary education. Moreover, the demands of each professional group are made without reference to their effect upon the education scheme as a whole.

If my analysis is correct, it is clear that the United States faces the need of drastic and thorough-going reform in its whole scheme of education to the end that our children and our youth may be more effectively trained and that time may be saved in the process. The reform demanded does not consist of the mere readjustment of the mechanism of admin-



istration. It must go to the heart of the undertaking. It must deal with the content of subjects and courses. These must be definitely related to the future careers of the students who pursue them.

The various kinds of professional training must be re-examined with fresh reference to the demands of the professions themselves. And the chaos that prevails in the relationships of the college to the professional schools must shortly be reduced to some kind of order. I am persuaded that both these ends could be furthered by a type of educational research that has rarely been applied to higher education.

There is a phrase that gained wide currency during the war. It may be offensive to chaste academic ears, but it is very expressive. It is "job analysis." Now, job analysis has recently been effectively employed to determine the content of the courses of training for all kinds of artisans. Is it impertinent to propose that it would be very useful in the field of professional training also?

If we could have a series of job analyses of the various professions, I venture to predict that they would be highly suggestive to those charged with professional education.

Dr. Capen remarked that wide difference used to exist between the intellectual morale of eastern and western students, the westerners as a rule being more serious and diligent, whereas the so-called effete east contained a larger proportion of idlers and those who went to college because they were sent there. Reports now suggest, he added, that "these differences have been levelled. The intellectual morale of western institutions may still be somewhat higher, but in the west also a marked decline is apparent."

Commenting upon the British honors system, Dr. Capen said:

A few American colleges are now experimenting with honor courses on the British model. But none of these experiments, as far as I am familiar with them, yet goes far enough. The principle which in British universities applies only to honor students should be adopted by American colleges and be applied universally. None should be allowed to graduate who have not demonstrated their ability for independent study and registered definite mastery of some field of knowledge. Not only would the American baccalaureate degree thus acquire a meaning which it now lacks, but the college of arts and

sciences would become as serious and purposeful as are the professional divisions of the university.

#### THE GENERAL ELECTION IN ENGLAND AND THE CATHOLIC SCHOOLS

That the Catholic schools of England are facing a crisis is evident from the following account of the situation given in the *Universe* (London):

The expected has happened, and the country will presently be in the throes of a general election. To many Catholics the casting of the vote will bring anxious heart-searching. Through no new demands of the Catholic schools, but from inimical changes, they will again be torn between the desire to be loyal to their political party and their duty to safeguard the interests of Catholic education. In the case of many candidates the two loyalties are certain to clash, and choice will have to be made. It is unfortunate, but unavoidable.

The future of the schools is imperilled by attempts to abolish the present system of Voluntary and Provided schools. The danger is real, and whatever steps are taken it must be recognized that these are forced upon Catholics, and are not of their seeking.

At Newport, questions on Catholic school matters were submitted to the candidates, and it is likely that in every constituency with a Catholic vote similar questions will be put. Parliamentary candidates are not renowned for either their knowledge or interest in educational questions. The Coalition candidate for the Newbury Division, who, in answer to a question, declared he had never heard of the Davies Bill, is typical rather than exceptional.

Catholic schools have everything to fear from this ignorance, and everything to gain from clear knowledge and understanding of the educational issues involved. These, at present, are comprised in the Education Act of 1902, the Fisher proposals with the attempts to abolish the dual system, and the administrative action of the Board of Education in refusing to recognize new Catholic schools. A brief exposition of these may serve as a useful reminder, and is given for that purpose.

Twenty years ago rate-aid was first given to the Voluntary schools, which included Anglican, Wesleyan, Jewish, and Catholic schools. Previous to this, the state made certain grants to all elementary schools, but these did not cover the total expenditure. The deficit, in the case of the Board Schools, was made up from the rates, the Voluntary schools had to rely upon collections, subscriptions, and other fluctuating sources. Thus, in 1901, the Board schools took £1

5s. 6d. for each child out of the rates, whilst the hard-pressed Voluntary schools could only raise 10s. 6d. per head from subscriptions.

This was not surprising, as the supporters of the Voluntary schools had a double burden to bear. They had to pay the education rate for the support of the Board schools, and, in addition, build and maintain their own schools.

The Act of 1902 remedied this heavy and unjust inequality. Catholics and others had still to provide the school buildings, and pay for their upkeep, but the salaries of the teachers, the cost of books and stationery, and the greater portion of the cost of fuel, light and cleaning were made a charge upon the education rate to which they had contributed.

The managers, consisting of four Catholics and two representatives of the local authority in the case of Catholic schools, appointed the teachers and controlled the religious instruction, but they were required to carry out any directions of the local authority as to the secular instruction.

Where the act has been fairly administered, it has worked to the satisfaction of all parties. The general standard of efficiency has been raised; the Voluntary schools are more liberally staffed with qualified teachers; the children have the advantage of better schooling, more plentiful apparatus, a more generous supply of books, and the provision of greater facilities and opportunities.

Because, however, the managers provide the buildings, appoint the teachers, and exercise certain powers of management independent of the local authority, a system of dual control prevails, and a movement has been set afoot to abolish it in favor of the single control of the local authority with certain provisions for the religious teaching.

Two years ago Mr. Fisher put forward his proposals to end the dual system. On condition that definite religious teaching would be given in all schools, including the Council schools, he proposed that the local authority should provide the school buildings, appoint the teachers, and exercise full control over all public elementary schools.

Thus, to take the Catholic case, distinctive Catholic schools would cease to exist, but Catholic religious teaching would be given to Catholic children where they were sufficient in number and Catholic teachers were available.

The Church of England was prepared to accept the proposals, but the Catholic bishops rejected them. The half-hour or hour daily religious teaching is only a part of the purpose of the Catholic school. The atmosphere, the traditions, the religious practices, that can only be maintained in a homogeneous school with children and teachers of the same

faith are complementary but indispensable. The Quaker candidate for Southwark admitted that he sent his son to a Quaker school to be educated because he felt the need of something more than a public school education for him. For precisely similar reasons Catholics send their children to none other but Catholic schools with their Catholic religious atmosphere harmonizing with the influence and tone of the good Catholic home.

In October, 1921, Mr. Thomas Davies, M.P. for Cirencester, introduced a bill which embodied the Fisher proposals. This enacted that all public elementary schools should become Council schools; local authorities were to appoint, promote and dismiss all teachers; religious instruction committees were to be set up to advise the local authorities who would be responsible for the definite and indefinite religious teaching. Other causes very effectually abolished the present system by virtually taking away the powers of the managers of the non-provided schools and investing the local authorities with sole control.

Notwithstanding the loss of rate-aid and other penalties it proposed to inflict upon schools which failed to comply with its terms, Catholics refused to compromise and would have nothing to do with the bill. The supporter of the Davies Bill therefore cannot be regarded as a friend of Catholic schools.

The refusal of the Board of Education to approve new Catholic schools raises another important question for Catholic electors to put to their candidates. By the Act of 1902, regard in such applications had to be paid to the wishes of the parents and to the economy of the rates. Recent decisions of the Board have disregarded these, and force the opinion that it seems part of a settled policy to withhold approval irrespective of the fulfilment of the conditions laid down. In 1920-21, out of five proposed new Catholic schools only one was approved. During the present year all applications have been refused.

The Catholic elector who wishes to serve the cause of Catholic education will, at least, see if the candidate who seeks his vote will:

1. Oppose legislation which would deprive Catholic schools of the statutory rights secured to them in the Act of 1902.

2. Uphold the right of Catholic schools to stand out of unacceptable proposals, but remain within the Act of 1902.

3. Obtain fair consideration of applications for new Catholic schools in accordance with the conditions laid down by Act of Parliament, and not according to the arbitrary whim of the Board of Education.

## GERMAN CATHOLICS AND, EDUCATION

The legislation that is to settle the education question for Germany is nearing its completion. There are to be three kinds of schools: mixed, secular or anti-religious, and denominational schools. What are to be the principles and methods of the mixed schools is shown by an article in the *Hamburger Correspondent*, March 28, 1922, where it says:

As to education, the mixed schools accomplish far more than the normal schools, the lead being taken by the most revolutionary school, the Gemeinschaftschule, at Berlin. The introduction of the familiar "Du" between teacher and pupil has not yet become general in all working communities. Handwork and physical culture are assiduously attended to; nude gymnastics for boys and girls of the third and fourth school year caused some alarm in the beginning, but we can assert that the children concerned are free from any embarrassment.

The secular school, which also calls itself the "free school," openly works for the dechristianizing of the people. It makes no attempt to conceal its anti-religious tendencies. For Christian parents—and, thanks be to God, their number is still great, even among those who call themselves Socialists—only the denominational schools, either Catholic or Protestant, come in question. But their anxiety is whether the coming law will put the denominational school on an equal footing with the two others or not. The situation is as yet by no means clear, and Catholic parents especially look forward with great apprehension to the decision. They will never accept a school law that violates their rights and claims to Catholic education.

As a last means to save the denominational school, they will have recourse to the "Volksentscheid." According to Article 72 of the German Constitution, the announcement of a law can be deferred for two months should one-third of the Diet demand it. Within two weeks of this a "Volksentscheid" is to be asked for to decide whether the law is to be promulgated or not. This "Volksentscheid" must be granted if a twentieth of the voters demand it. On a fixed day, which must be a Sunday or public holiday, the voters, men and women, register their votes for or against. The majority

decides, but more than half of the voters must have taken part in the voting.

If right-minded people can be brought to a clear understanding of this matter—and please God, the Catholic School Organization will succeed in doing this—the “Volksentscheid” will be the final means to save us from an unchristian school law.

That even Socialist parents desire denominational schools for their children is shown by the votes of the parents in Socialist and almost entirely Protestant Saxony. Dresden, Leipzig and Chemnitz, all show heavy majorities for the denominational schools.

Still more favorable were the conditions in Munich, notwithstanding the Socialist majority in the Town Council. In the school register for 1922-1923, 77.3 per cent were entered for the denominational schools and only 22.7 per cent for the secular schools.

Last Easter the bishops of South Germany urged their flocks to sign a protest against any infringement of the rights of the Catholic schools by the new educational law. Three million, three hundred thousand voters responded to this appeal, making thus the bishops' claims with regard to the school their own. Government and Parliament will not be able to ignore this imposing number which represents a tenth of all voters in Germany, therefore as much as is required for a “Volksentscheid.”—*The Universe*.

#### EDUCATIONAL PERIODICALS

*Catholic School Journal* (October): Brother Leo contributes an article on “The Novel as Literature.” “A Compendium of Second Year Academic Religion, According to the Requirements of the Catholic University,” by Sister M. John Berchmanns, will prove very helpful to teachers in affiliated high schools. Sister M. Alma, Ph.D., discusses the Teaching of Geography in the Elementary Schools, from the point of view of correlation with the books in the Catholic Education Series. There is the usual interesting editorial comment.

*Catholic School Interests* (October): The Rev. John A. O'Brien, Ph.D., contributes the first of a series of articles on

the psychology of the reading process. He sketches the various stages in the history of reading, showing its evolution through the pictograph, the ideograph, the phonogram and the alphabet stages. Next he analyzes the reading act and presents the view of modern psychology on the nature of meaning and its relation to imagery. He concludes with several practical corrolaries on the pedagogy of reading. Mr. Matthew Sullivan, architect, describes in detail the new St. Mark's School, at Dorchester, Mass. Caroline V. MacGill discusses the Teaching of Community Civics by means of a study of the actual environment of the child. Mr. A. C. Monahan describes Standard Tests in Reading. There is a wealth of splendid suggestion in an article on the "Children's Mass," by Rev. William Busch.

*The Educational Review* (November): Problems of teaching Spanish are discussed by Mary Weld Coates, "Americans as Linguists," and by Henry M. Martin, "An Ideal and a Standard in Modern Language Reaching." Edith R. Mirrieles suggests that "A Task for Textbook Makers" might be the inclusion of such materials concerning the past and present of foreign nations as would help to eliminate the ignorant superiority that afflicts our people concerning all things beyond their shores. George F. Zook proves that better methods should prevail in the "Preparation for Teaching the Social Sciences." In concluding a series of articles on "The Present Status of Mental Testing," Dr. Stephen S. Colvin points out that, while intelligence tests indicate a fair degree of native ability to learn, they are not perfect instruments for measuring innate mentality. Hence before intelligence testing can establish itself firmly as a factor in our scheme of education, the scales must be perfected and improved; they must contain other elements than those which appeal to abilities conditioned largely by verbal knowledge and fluency. Tests must be developed which measure fundamental thinking ability and rational power, as well as qualities of character and temperament.

*The English Journal* (October): Percy H. Boynton presents a study of Robert H. Frost. "English Composition as a Mode of Behavior," by F. N. Scott, is a practical article deal-

ing with the causes of the handicaps that present themselves to the teacher of English and suggesting the instinct of communication as a better basis upon which to build the teaching of the mother tongue. Jane Anderson Hilson and Katherine E. Wheeling list illustrative materials for high-school literature offered by art, music, motion pictures, and slides.

*The School Review* (November): Thomas H. Briggs demonstrates the necessity of professional training for high-school principals. On the basis of replies to a questionnaire sent out to all cities with a population of more than 100,000, O. C. Pratt concludes concerning the Status of Junior High Schools in Larger Cities, that the attitude of schoolmen is distinctly in its favor and that it is the coming plan of organization for schooling pupils during the period of early adolescence. I. N. Madsen discusses the Contribution of Intelligence Tests to Educational Guidance in High School.

*The American School Board Journal* (November): Supervisors and principals will find "Measuring the Achievement of School Pupils," by Harlan C. Hines, a very useful article. George A. Bassford contributes a succinct list of standards for the selection of high-school textbooks. Inspiration, unification, and interpretation sum up the "Real Work of the Superintendent," according to Geoffrey F. Morgan. The article is replete with practical observations. H. C. Storm contributes some helpful comments on "How to Make Teachers' Meetings Worth While."

*The Elementary School Journal* (October): Edith Parker describes a Fourth Grade Geography Unit that was carried out in the University of Chicago Elementary School. The purpose of the project was to give the children a conception of the world as a whole in such a way as to provide them with an adequate basis for their future work in geography, to develop their skill in interpreting and using simple geographic materials, and to develop their ability to apply a few important geographic principles. The article describes in detail the manner in which the work was developed. John L. Bracken presents the details of the "Duluth Plan for Rating Teachers." The teachers of Seattle were asked to fill out a questionnaire telling how, in their opinion, a principal may



be of most help to a teacher. Arthur S. Gist and William A. King give the results under the title of "The Efficiency of the Principalship from the Standpoint of the Teacher." "Text-book Accounting," by A. S. Barr, suggests many practical points concerning the proper administration of the free text-book problem.

*Education:* Henry A. Geisert discusses "Religion in Education" and suggests that the Decalogue could be made the vehicle of religious training in the schools without running the risk of sectarianism. Leon Loyal Wilson outlines a course of instruction in Elementary Industrial Arts. Samuel G. Rich tells us that discipline continues to be a major problem in the schools and argues for the development of a technique of discipline. Margaret Cunningham Ellis and A. W. Edgerton contribute studies on the question of Vocational Guidance.

G. J.

## REVIEWS AND NOTICES

**Nutrition and Growth in Children**, by William R. P. Emerson, M.D. New York: D. Appleton and Co. Price, \$2.50.

From a material viewpoint, at least, nothing augurs better for the welfare of the rising generation than the widespread attention that is now being given to the physical side of the child's nature. Educators and social workers generally, not to speak of legislators, are coming to recognize the important part bodily health plays in the life of the individual and hence physical training, in the form of play, gymnastics or athletics, is considered an essential factor in the educational program. Until recently, however, little attention has been paid to the question of malnutrition in children if we except those few cases where school authorities have recognized the problem and have endeavored to cope with it in some measure by the provision of school lunches. Dr. Emerson, who may be looked upon as a pioneer in this work, has made a thorough study of the problem in all its phases and in the present volume gives us the results of his investigations. The common opinion has been that malnutrition is invariably due to poverty, and hence it will surprise many to learn that it is as prevalent in the homes of the rich as in the slums. After disposing of other erroneous opinions in like manner, the author lists the five chief causes of malnutrition as follows: physical defects, lack of home control, overfatigue, improper diet and faulty food habits and, lastly, faulty health habits. The first part of the work is taken up with a discussion of these various factors. Following this the author outlines a complete and practical nutrition program for the home, the school and the community which is well worth the serious consideration of parents, teachers, physicians and all others interested in the welfare of the child. The plan proposed for the cooperation of the school with the other agencies in the solution of this important problem is deserving of special attention on the part of educators.

EDWARD B. JORDAN.

**The Jesuits, 1534-1921.** A History of the Society of Jesus from its Foundation to the Present Time, by Thomas J. Campbell, S.J. New York: The Encyclopedia Press, 1921. Pp. xvi+937.

The story of the Jesuits is one of the most interesting romances (in the sense that truth is stranger than fiction) to be found in the annals of ecclesiastical history. Taking its inception from the inspiration of a battle-scarred, temporarily incapacitated, but not war-weary veteran, who had been forced while recuperating from a wound to while away the hours by perusing the Life of Christ in lieu of the more cavalier and romantic Amadis de Gaul, the "best seller" of the day, the Company of Jesus bore at its birth, and still bears, though in a lesser degree, the military impress of its founder. Though it was destined by its originator, St. Ignatius of Loyola, to invade Islam in order to win the followers of Mohammed to the true faith, by a providential accident this purpose was never successfully even inaugurated; the hand of God intervened, and in the very years during which Luther was building the superstructure on the foundations of his revolt, a powerful reserve army was being mobilized within the Church, which its commander placed at the disposal of the Pope when his original project was found impossible of accomplishment. Such was the injection of the Company of Jesus into the counter-reformation, for in this work was found its providential mission.

The early trials of its founder proved to be prophetic of the future of his society; driven from Palestine by the authorities who feared that his imprudent fearlessness would arouse the infidels, jailed in Spain by the Inquisition as a suspected heretic, and narrowly escaping the same fate in France, he, conquering all obstacles, pointed the way to his followers through the troublesome episodes that were to be their lot. Such is the romance of The Jesuits. Prosperous to an unprecedented degree in subjects and in foundations within a very few years of its institution, known among all enemies of the Church as a staunch defender of the Faith, as early as 1580 storm clouds gathered over the society. As well within the Church as without the motive and the acts of

its leaders were questioned, theological disputes added fuel to the flame which raged intermittently through the seventeenth century; and finally, after the eighteenth century had seen the society expelled from Portugal, Spain, France, and their colonies, on August 16, 1773, this Catholic society, after its labors for the Church, after its survival through the many decades of unrelenting attack, was suppressed by Pope Clement XIV, who had in his youth been a Jesuit pupil. The sequel to the suppression is as interesting and as exciting; never completely deprived of its existence, owing to peculiar circumstances in some localities, the society was restored in August, 1814, by Pius VII, who himself knew only too well the pangs of exile and the pains of persecution. Yet peace still was not to be its lot: Holland, Switzerland, Spain, Portugal, Germany, Mexico and portions of South America have emulated the persecutors of the eighteenth century; but the society lives and flourishes today as never before, although it has not yet reached in its membership roll the figures attained before the suppression.

This, in brief, is the story which Father Campbell presents to us in *The Jesuits*. As he indicates in his preface, there is a dearth of literature on the subject and a lack of a good history of the Jesuits, especially in English, a need which Father Campbell seeks to remedy while awaiting the completion of the monumental work, in progress, from the pens of many collaborators. He has succeeded very well in his task, presenting his subject in clear and limpid, if simple and unostentatious style, and avoiding bitterness and bias, and for this he is to be congratulated. However, a criticism of the length of the book seems necessary here. The work appears short and hurried for a complete treatment in a scholarly manner of such a vast subject and its many ramifications. On the other hand, it is unquestionably too lengthy, too diffuse and too ponderous ever to be accepted as a popular work, ever to become known to the ordinary Catholic reader who seems to be the one for whom Father Campbell writes, and who is in most need of such a work. While the author deserves great praise for the erudition displayed and the undoubtedly vast labor expended in the preparation of

this volume, there still remains a void which perhaps he or some confrère may soon fill by presenting us with a shorter, more popular and livelier treatment of the subject, in which less attention will be paid to the illustrious individuals of the society and their personal accomplishments; in which rather will the interesting and instructive "romance" of the Jesuits be placed within the reach and the knowledge of all Catholics—for unfortunately Catholics do not know enough of the society which has perhaps borne, on the very front line, the brunt of anti-Catholic attacks since the time of Luther. To the followers of Ignatius may well be applied the words of the office of Apostles: "Blessed are ye, when men shall malign you, and persecute you, and lyingly utter all manner of evil against you, because of Me; rejoice and be glad for great is your reward in Heaven." This text is indeed an epitome of the life of His Society, and it may furnish the motif of the popular story of the Jesuits, which we may yet await, without detracting at all from the praise which the present work well deserves.

GERALD SHAUGHNESSY.

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**Horace and His Influence**, by Grant Showerman. Boston: Marshall Jones Company, 1922. Pp. 176.

"Horace and His Influence" is the second volume of the new series on the Classics, entitled "Our Debt to Greece and Rome." The purpose of this series has already been set forth in these columns, and the achievement of this purpose as accomplished in the first two volumes has awakened the reviewer for the first time to the truly amazing results which may be attained. The influence of Seneca was presented to us some time ago, and now we have pictured for us the course of Horace through the ages. In the near future, Vergil, Cicero, Homer, Martial, and all the rest, including the Latin and Greek Christian writers, will be discussed in the same way. What more eloquent appeal for the retention of the Classics in our educational system, in our intellectual life, can there be than these volumes completed and arranged before us?

The first and very extensive chapter, under the title, "Horace

Interpreted," treats Horace under the sub-headings Horace the Person, Horace the Poet, Horace the Interpreter of His Times, and Horace the Philosopher of Life. For this treatment Professor Showerman has drawn directly on the works of Horace and has permitted the poet to speak for himself. The author's familiarity with the life of the times, and his genuine appreciation of the Horace's literary legacy, are employed here with very satisfying results.

Chapter II discusses "Horace through the Ages." In general, Horace's popularity seems to have been confined chiefly to his own and modern times. In the main, neither Christian nor pagan will be attracted by Horace. The Christian will see in his gracious resignation only the philosophy of despair, and in his light humors only careless indulgence in the vanities of this world and blindness to the eternal concerns of life. The pagan will not appreciate the delicacy of his art and will find the abundance of his literary, mythological, historical, and geographical allusion, the compactness of his expression, and the maturity and depth of his intellect, a barrier calling for too much effort. Horace did not contain the facile and stimulating tales of Ovid; he was not a Vergil the story-teller and almost Christian; his lines did not exercise a strong appeal to the ear; he was not an example of the rhetorical, like Lucan; his satire did not lend itself, like a Juvenal's, to universal condemnation of paganism.

Under the heading, "Horace the Dynamic," we have presented to us the reasons for Horace's great appeal to his and our own age. Briefly, Horace's dynamic power is its inspiration to sane and truthful living. "Life seems a simple thing, yet there are many who miss the paths of happiness and wander in wretched discontent because they are not bred to distinguish between the false and the real." The lesson of Horace is that happiness is not from without, but from within; that it is not abundance that makes riches, but attitude; that the acceptance of worldly standards of getting and having means the life of the slave; that the fraction is better increased by division of the denominator than by multiplying the numerator; that unbought riches are better possessions than those the world displays as the prizes most

worthy of striving for. "No poet is so full of inspiration as Horace for those who have glimpsed these simple and easy, yet little known, secrets of living. Men of twenty centuries have been less dependent on the hard-won goods of this world because of him and lived fuller and richer lives."

The excellence of this work makes us look with still greater expectation for the forthcoming volumes of the series.

ROY J. DEFERRARI.

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Greenlaw, Edwin, and Stratton, Clarence, "Literature and Life," Book Two. Chicago: Scott, Foresman and Co. Pp. 626.

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Snedden, David H., "Civic Education." Yonkers-on-the-Hudson: The World Book Co. Pp. 333.

Snedden, David H., "Educational Sociology." New York: The Century Co. Pp. 689.

Ten Broeke, James, "The Moral Life and Religion." New York: Macmillan Co. Pp. 244.

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Kelley, Rt. Rev. Francis, "The Story of Extension." Chicago: The Extension Press. Pp. 302.

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